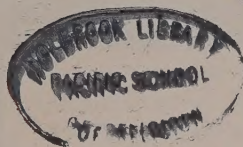
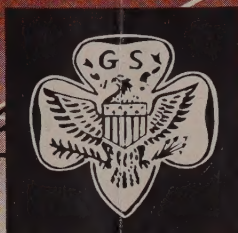
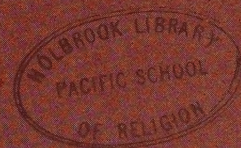


INTERNATIONAL *Journal*

OF RELIGIOUS EDUCATION

SEPTEMBER 1958

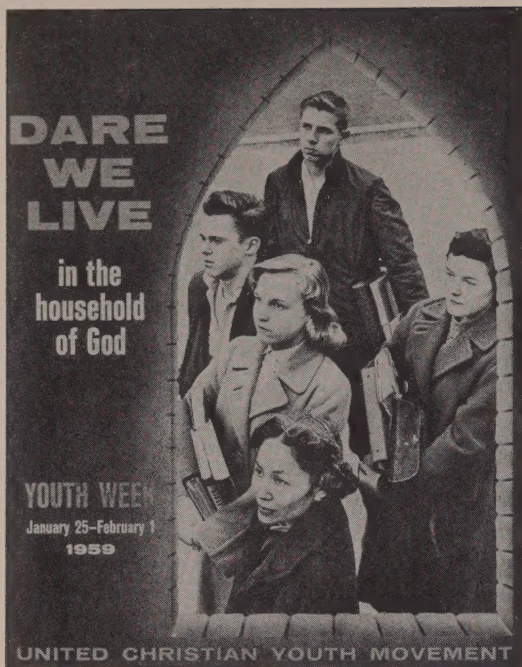


THE CHURCH AND AGENCIES SERVING CHILDREN AND YOUTH



A SPECIAL ISSUE

62856

v. 35
1958/59

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January 25 — February 1, 1959

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INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION



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Adapted from cover of the *Manual on Church-Agency Relationships*

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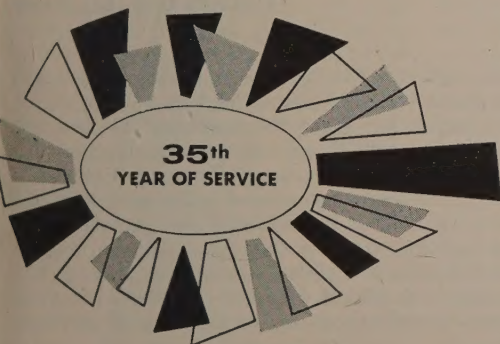
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Editorial Introduction

Why we are publishing this issue

THIS ISSUE of the *Journal* is the product of many persons who have a set of convictions and who have come to grips with a set of problems. The first of these convictions is that children and young people need a combination of the experiences provided by church schools, choirs, and youth fellowships, and the experiences to be had in the programs of Boy Scouts, Girl Scouts, Camp Fire Girls, YMCA, and YWCA. Agencies for children and youth came into being and flourished in response to needs which churches were not meeting otherwise. Some churches have attempted to develop independent programs which would provide the same benefits, but most of such efforts have failed. The agency programs are increasingly appreciated by churches.

Out of this appreciation has grown a second conviction, that the needs of children and youth demand that churches and agencies learn how to cooperate more closely and effectively than they have in the past. The boy or girl is the same person in an agency group and in a church school class, and there should be understanding and communication between the leaders of both groups. The agency programs must be an integral part of the church program—not in order to conform to organizational philosophy, but for the sake of the children and young people involved.

The kind of cooperation needed is not easy to attain. Problems have arisen which have been discouraging to both church and agency leaders. Church leaders have often had the impression that the agency program was being run from the outside and that the church had no part in operating it. The agencies seemed to be interested only in the use of the building. When efforts at cooperation were made, church leaders were confronted by differing agency policies concerning the placement of responsibility. Agency events were arranged without clearance of dates with the church. Leaders were often selected without consultation with the church. These and other problems made correlation of program difficult.

On the other hand, agency leaders often encountered indifference on the part of a local church. The church leaders preferred to have the agency assume all responsibility for the leadership of the agency groups. The church provided a minimum of equipment and complained about any damage, often blaming the agency boys and girls for misuse of equipment for which they were not

responsible. The church seemed to regard the agency group as an "outside" organization, tolerated rather than welcomed. Sometimes the church arranged conflicting meetings without communicating with the agency group. The church's lack of interest in communication with agency leaders gave the impression that coordination of program was impossible.

There have been notable exceptions to this picture. Some churches have made a sincere effort to integrate the agency program and the other activities for children and youth, and have found the agency leaders eager to cooperate. There has been cooperation between national agency leaders and the executives of denominations and councils of churches over a period of nearly twenty-five years. Some communities have worked at developing cooperation between agencies and churches, with good results.

The purpose of this special issue of the *Journal* is to help leaders of local churches and of agency groups to understand each other's objectives and to find a basis for effective cooperation. Churches need to learn how to use the agency programs and how to provide the leadership and equipment needed to get the best results from them. The agency leaders, on the other hand, need to learn how to make their programs of maximum value to churches and their families. It is hoped that this issue of the *Journal* will help churches and agencies to coordinate their efforts.

Though this issue was prepared by agency and church leaders within the United States of America, it is hoped that the suggestions given will be helpful to *Journal* readers around the world. Church and agency relationships vary somewhat from country to country, but many of the problems are identical and boys and girls are much the same. The five organizations which cooperated in the preparation of the issue have had a long-standing relationship with churches. Many of the suggestions in this issue would apply to communication between churches and other agencies such as the 4-H clubs and many other youth clubs.

The editors express appreciation to the members of the Committee on Church and Agency Relationships in Work with Children and Youth, of the National Council of Churches, and to the writers of the articles, for their help in preparing this special issue.

How to use this issue

BECAUSE the use of this issue is being recommended extensively through both church and agency channels, a large quantity of extra copies has been printed to meet the demand of local communities. A copy should be in the hands of each church school leader and officer, each member of the Board of Christian Education, each agency leader and committee member, and many parents.

Any interested person may take the initiative in using the *Journal* as a basis for discussion and planning by church and agency leaders. Normally it will be the Christian education committee or board of a local church which will secure and distribute copies, then convene

meetings of leaders. The church in which cooperation is well advanced will find this issue full of fresh ideas. The church which has faced the problems but has not found the solutions will be able to use this document to start the processes of cooperation. Councils of churches may initiate meetings, as some have in the past, and will find the *Journal* helpful in clarifying the problems and working principles. Agency councils or group leaders will find in this issue the guidance needed to promote full communication with church leaders. Anybody can start conversations—somebody must, for the sake of children and youth.

HAVE YOU EVER heard someone criticize a suggested church program or activity as too "worldly," or not really religious? Many earnest Christians feel that there is a sharp line drawn between the secular and the religious. The "world" is on one side and God—or the church, or religion—on the other. This is a common misunderstanding of the nature of the Christian faith.

One of the most familiar and best loved passages in Holy Scripture speaks to this point. The sixteenth verse of the third chapter of St. John's Gospel says: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life." This verse is rich in meaning, and every phrase in it can be studied and expounded. Let us think about the first six words—"God so loved the world."

The temptation to separate religion from the world is ever present yet quite contrary to the spirit of the Bible and to the Jewish-Christian tradition. Escape and separation from the world are characteristic of some other religions, but not of Christianity. We believe in a God who created the entire universe and everything in it and, as the end of the account of each day of creation puts it, "God saw that it was good." Everything was made by God, according to his good purpose. The Old Testament is full of indications of God's interest in the details of the everyday life of his chosen people. His interest was by no means confined to their "religious" activities.

When God sent his Son into the world, Jesus did not cut himself off from the life of his time, nor limit his ministry to the specifically religious people. He dined with publicans and sinners, went to feasts and weddings, enjoyed the company of his friends. Indeed, it was precisely his criticism of the religious practices of his day which first brought him into conflict with the authorities.

A great Christian scholar is quoted as saying that God is not primarily interested in religion. A study of the Bible would seem to bear this out if by religion we mean something which is a special exercise, limited to certain times and places. Rather, as Christians, we can say that God is interested in all of his creation and, the Christian story boldly says, especially in his human children. While prayer and worship and specifically "religious" activities have their important place in our human lives, God's concern for us is not limited to these. We are in constant relation-

God so loved the world

by Cynthia C. WEDEL

Vice-president of the National Council of Churches and recent chairman of its General Department of United Church Women; Washington, D.C.

ship with him. He is "closer than hands and feet." He is the unfailing companion who shares all our joys and sorrows, our decisions, our occasional triumphs and our many failures.

When Brother Lawrence wrote of practicing the presence of God, he helped all of us to see that the most humdrum human activity can be filled with the sense of God's nearness. The person who understands this is closer to the heart of the Christian faith than the one who tries to limit religion to particular segments of life.

God is interested in people—in us. The Christian faith is relevant to everything we do. And this is true whether we are simple and unlearned, or wise and scholarly; whether we are young or old. To those of us who are adults it may seem reasonable that God would be interested in our serious, grown-up problems. But it may be hard to imagine the mighty Creator of heaven and earth much concerned with what seem to us the trivial problems of children and young people. Hence we often tend to impart religious teaching to them in adult terms. If at times the teaching seems remote from their present day lives, we comfort ourselves with the thought that these are eternal truths and that some day these young people will understand their meaning. But in doing this we build into young people the feeling that religion is something "special"—couched in unfamiliar terms and quite unrelated to life as they are experiencing it.

When a church school curriculum or youth activity starts where the young people are and deals with their problems of parent relationships, having fun, getting along with their fellows, obeying rules, there are always those who say, "What has this to do with religion?" When the church sponsors youth agencies whose

programs are designed to meet some of the social and recreational needs of young people, the same question is often raised. These are "worldly" concerns, not religious.

Perhaps in earlier generations, when family life was more close-knit, when school and extra-curricular activities did not occupy so much of the time of young people, and when the local church was the social center of the community, this sharp cleavage between the religious and the worldly aspects of life did not exist, or was not felt. But life today tends in all ways to be too compartmentalized. In the midst of the confusion and pressure of the modern world, the church could meet a real need of young people by helping them understand that Christianity *does* speak to them, that God cares about them, that even the minor decisions of childhood and adolescence can be decisions for or against God's will. It is not enough for church leaders to say this. It must be symbolized in the life of the local church through youth programs which speak to young people where they are. Some of the programs may be along patterns formulated outside the church and thus may seem "worldly." Of course they are, because young people, like adults, live in the world. And as Christians we can rejoice in the knowledge that "God so loved the world that he sent his only Son."

Prayer

O Heavenly Father, who hast filled the world with beauty; open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that, rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. Amen.

Cooperate with agencies—Why?

by A. Wilson CHEEK

Executive Director, Department of Adult Work,
Division of Christian Education, National Council of Churches.

IT IS GENERALLY recognized that a primary task of each generation is to prepare the children and youth for the time when they will assume the responsibilities of adulthood, both individually and collectively. In an earlier time this preparation was accomplished largely through the family, the church, the schools of the church, and apprenticeships in given types of work. Many social changes, such as the industrial revolution, the rise of democracy, women's suffrage, urbanization, and rapid transportation, have necessitated the development of new ways either to augment or replace the old ways in the training of the young.

Among these the major developments have been the rise of public education, church schools, and "character-building" agencies. It is the latter two and their relationship which claim our attention in this special issue of the *Journal*. If families and the churches are going to rely on the agencies to assist them in their basic task, they must examine, understand, support, utilize, and help shape the varied resources of these agencies.

Among the many character-building agencies for children and youth are five which are closely associated with the National Council of Churches through its Division of Christian Education. These are: Boy Scouts of

America, Camp Fire Girls, Inc., Girl Scouts of the U.S.A., the Young Men's Christian Association, and the Young Women's Christian Association. Representatives from denominations and councils—persons responsible for work with children, youth, and adults—along with representatives from these five agencies, form a Committee on Church and Agency Relationships. Similar provisions for cooperation have been in operation for nearly a quarter of a century. Christian educators have recognized the religious foundations on which these agencies were organized, and that their objectives and ideals are usually in harmony with the principles of Christian education.

Families and churches have the obligation to transmit the Christian faith. It is out of this faith, even with considerable variation in interpretation, that our system of values has emerged. Central in this system of values is the worth of the individual. This is the cornerstone of our social, moral, ethical, and legal codes.

In recent years we have come to a new awareness that Christian values are best learned by the individual through association in small groups committed to the practice and expansion of these values. Each of the character-building agencies approaches its work with children and youth mostly in small groups. This is significant, because, in an age of mass



Rev. A. Wilson Cheek receives a Girl Scout statuette in appreciation of his eight years' work as official Protestant Advisor to the Religious Policy Committee of the Girl Scouts of the U.S.A. He also received a Certificate of Appreciation. Making the presentation is Mrs. Howard F. Katzenberg. Mr. Cheek was formerly director of youth work, Division of Christian Education, National Council of Churches.

media and movements, the preservation of individual personality may depend on how well voluntary agencies maintain the vitality of small groups.

The members of the national Committee on Church and Agency Relationships in Work with Children and Youth strive to see the whole educational task. They try to establish goals, policies, and principles of cooperation that will minimize overlapping, competition, and confusion, and will make possible well-balanced, integrated Christian education. Moreover, they work toward the extension of this ministry to the large number of children and youth who are not presently related to either church or agency.

But it is not enough for this to happen in a national committee. Comparable cooperation, coordination of effort, and constructive criticism need to take place in local communities and churches—in fact are taking place in many places. The responsibility for establishing good working relationships with the agencies belongs to the committees on Christian education in the local council of churches and in the local church. Detailed information and suggestions for the local church or council are to be found in a manual on *Church-Agency Relationships*, published by the National Council of Churches¹.

Most denominations recommend

¹*Church-Agency Relationships*, "A manual on guiding principles for churches and agencies in their cooperative character-building programs," Office of Publication and Distribution, National Council of Churches, 120 E. 23rd Street, New York 10, New York. Price 50¢; postage paid on pre-paid orders.

that local churches sponsor appropriate agency programs for their children and youth, or give guidance to the participation of boys and girls in a community-centered program of an agency. These are some of the reasons, gleaned from the manual on *Church-Agency Relationships*:

1. The agencies may help to broaden horizons and bring church boys, girls, and young people into contact with other youth of the community, even of the world, through their wide contacts. It is important that young persons growing up in today's world get to know well other young persons of various denominations, faiths, nationalities, races, and countries. The agencies offer particularly fertile proving ground for democratic group living and Christian brotherly relations.

2. The agencies offer a tested plan by which the outreach of the church into the community can be implemented—particularly through reaching families the church has not been able to reach. The agency program often presents a certain sparkle and attractiveness to some growing boys and girls who have not responded to the appeal of the other church programs. Then, having come into agency work and found its close relationship to the rest of the church program, they grow to understand and want to venture into other church activities.

3. The agencies offer avenues for the church to participate in a program that has community, national, and world outreach. Festivals crossing denominational, class, and cultural lines may be sponsored in the home town. These serve as a bridge of understanding across all lines of division.

4. The agencies offer to the churches some excellent methods and materials for use in securing and training adult workers with children and youth. The agencies offer insights into the development of boys and girls as "whole persons." They have experience in the intermeshing of agencies in a community and the correlation of effort of group workers in church, agency, school, and home. They have developed methods for guiding recreation, camping, teaching, music, and crafts. Joint training enterprises can be held with great enrichment to both church and agencies. Particularly may church workers, prone at times to become discouraged, catch the enthusiasm of agency workers; and with a new zest for their work seek training in new methods.

5. The agencies have pioneered in developing approaches to the home. The home-agency cooperation actually achieved by some of them is a glowing monument to the vision of the policy-makers and the effectiveness of the local workers. Of recent years the denominations have developed excellent materials for use by parents. A pooling of resources and methods in this field by churches and agencies can be helpful to both.

Though much has been done nationally and in some communities to coordinate the efforts of churches and agencies, coordination is effective only when it takes place in a local church and community. The results of close cooperation can be far-reaching. More boys and girls can be reached, and reached more effectively, when local leaders take the initiative and work together as a team.

THE CHURCH NEEDS the agencies and the agencies need the church. This is because children and young people need the experiences provided by both. The program provided by the agencies is incomplete without a vital church relationship on the part of the participants. Christian education needs the kind of group life and activities provided by the agencies.

It is important, therefore, that a working philosophy be developed for the cooperation of church and agencies. Arriving at a concise philosophy has been difficult, because policies vary from agency to agency, as well as from church to church. Boy Scouts, Girl Scouts, and Camp Fire Girls vary in the way they charter groups and in the degree to which program and leadership are determined by the

Guiding principles

by Roy A. HOGREFE

Director of Children's Work, Board of Christian Education, Presbyterian Church in the U.S., Richmond, Virginia.

sponsoring church or other local group. The YMCA conducts most of its program in its own buildings and camps but also has a vigorous

program for sponsorship by local churches. The YWCA conducts most of its activities in its own buildings or in other community facilities and



Agency programs offer experiences in the out of doors, opportunities to learn craft skills, and association with other boys and girls in constructive group relationships.
Camp Fire Girls

A church has a responsibility for carrying out its own goals. At the same time, when it accepts sponsorship of an agency group, it assumes certain obligations to that agency to maintain standards, provide facilities, cooperate with the agency in securing and training leaders, and in supervising the program. All of this must be done within the organizational pattern and framework of the agency involved. This is a crucial point, and one at which further study needs to be made, locally as well as nationally, in order to build the most effective working relationships. However, unless mutually agreed upon otherwise, it should be assumed that a church's program is specifically designed for its own constituency and those whom it hopes to evangelize.

In some instances permission is given for an agency group to use the facilities of the church with no actual church sponsorship involved. It is well for the church and the agency leaders to discuss frankly the relationship of the goals of their organizations and, if possible, have a statement of policy in writing which sets forth what is to be the relationship and the correlation of goals.

The six goals for the religious education of children, briefly stated, are expressed in terms of relationships, and are generally agreed to be a child's relationship: (1) to God and the universe; (2) to Jesus Christ; (3) to the Bible; (4) to the Church; (5) to his own Christian growth; and (6) to other individuals and groups. Although stated differently, goals for the religious education of youth include practically these same general areas.

Goals for children and youth as stated by the different agencies vary, but all of the agencies have some goals similar to those of the church. For example, all of the agencies have the two goals with respect to a person's relationship to God and the universe, and his relationship to other individuals and groups. Also, most of the agencies include within their goals such ideas as these:

1. Learning to become a good citizen in a democracy.
2. Developing a well-rounded and pleasing personality.
3. Finding wholesome and worthwhile fellowship within a group of one's peers.
4. Having fun in the out of doors.

camp. These are participated in by church young people as individuals as an important part of their Christian experience.

A denomination which attempts within its own organization to provide for its own children and young people the type of program offered by the agencies finds this a very costly undertaking. Also, many of its boys and girls still look to the agencies for program opportunities beyond those offered by their churches.

The agencies whose groups are sponsored by churches find that churches provide the best atmosphere and setting for the fulfillment of their ideals and spiritual purposes. Among the most successful units are those sponsored by local churches. The activities conducted in YMCA and YWCA buildings, and in the camps of all five agencies, are most meaningful when the participants come to these activities out of active church relationships.

Even though their policies vary,

churches and agencies can best serve children and youth as they work, both nationally and locally, toward a mutually satisfactory philosophy upon which their cooperation can be based.

The responsibility of a church

In selecting the agencies whose groups it wishes to sponsor, a church needs to take a look at its own goals for children and youth. It has a responsibility for selecting those agencies which can best help it to meet its goals.

In general, the agency programs supplement the other church activities especially by offering experiences in the out of doors, opportunities to learn craft skills, activities that develop habits of conduct consistent with the Christian faith, and associations with other boys and girls in constructive group relationships. The YMCA and YWCA usually provide, in addition to these, opportunities for study and worship.

All the agencies offer attractive camping programs. Association with friendly counselors in an informal setting may be the most important thing that can happen to a child.

Hays from Monkmeyer

A look at community needs

It is important for a local church to look at its program before deciding what agencies it should sponsor; but agencies and churches must also look together at the community itself and the needs of the children and youth living in it. Leaders of both groups should know what other character-building programs are available. It may be that community planning will be necessary to develop a coordinated program using the contribution each agency can make in providing for all children and youth an effective and coordinated program.

Participation of parents

Within their respective programs, the church and the agencies make an effort to provide for home cooperation. However, this can result in fragmenting the family, pulling it in several directions, rather than bringing members of families together in a coordinated program which includes the home, the church, and the agencies. Special plans should be made to strengthen the cooperative effort of the family, the church, and the agencies in helping children and youth. Suggestions, coming from experience in communities where family-church-agency cooperation has been most successful, are:

1. Use parents in leadership roles in the programs for boys and girls.
2. Have activities in which both fathers and mothers are involved.
3. Have parent representation in all planning and evaluation meetings.
4. Have intergroup activities in which whole families are involved.

Full cooperation of parents can be secured only as the church and agency leaders work closely together in coordinating their activities and as they draw parents into this cooperative planning. More than clearance of schedules is needed. When church and agencies begin with the home and the needs of children and youth, and work outward from these into program, they come to see clearly that coordination of effort is imperative.

Program coordination

With program emphases sometimes



seemingly placed at different points by the church and by agencies, it is inevitable that some problems will arise that need careful study and interpretation in working toward a common understanding. While the church should be the final arbiter as to what is incorporated in its program, the program elements of an agency are such that, if they are modified much, the distinctive values inherent in them may be lost.

It is essential, therefore, that a local church provide, within its organizational structure, for a planning or coordinating committee that will take a look at the whole child, at the goals the church has for the child, and at the types of experience offered by the church and by each agency. The programs of the various agencies offer a great variety of activities. The church should use the agency programs that can best be coordinated with the rest of its program to meet its goals. This assumes, of course, that both the church and agency lead-

ers will have a voice in planning and coordinating the program, and that the boys and girls themselves will have choices within limits in the selection of activities they wish to pursue.

Ways can be worked out of cooperating in the use of the program content of church school lesson units and of agency programs when these materials are closely related. This means that modifications and adjustments need to be made to take advantage of the common elements in each and to work toward common goals.

In some instances a topic or subject is introduced in the church school and some related creative activity is begun during the limited time available in the church school session. On the basis of plans worked out by the leaders concerned, this activity or a related one is carried on for a time as a part of the program of a local church unit of one of the agencies.

As an example, in agency groups
(Continued on page 38)

Top drawer leadership needed

by Ralph N. MOULD

Coordinator of the Administration and Leadership Program,
Board of Christian Education of the
Presbyterian Church in the U.S.A.

WHEN A CONGREGATION undertakes to carry on an agency club program it assumes a serious responsibility for securing and training leaders. The finding and developing of competent leadership is the critical factor in a club program. Without good leadership the club program cannot succeed. (Nor can a church school or youth fellowship.) Any program "teaches"; but if it is poor teaching there will be not just poor results, but wrong results from the standpoint of the Christian gospel and the church's educational aims.

To insure the development of a high quality of leadership for its club groups for children and youth, a church needs to understand that the club program is not a fringe feature but an integral part of the church's Christian education program. When this viewpoint prevails, a church will conduct its recruiting of leadership with exceeding care. Club groups cannot succeed if a church thinks it can skim by with third-drawer leadership for them, as though these clubs were easier or less worthy than the church's other activities or that the well-patterned programs of the clubs could in themselves guarantee success.

The question often arises whether a church should use "imported" leadership—persons from beyond its own membership. The answer usually adds up to "no." In most cases, if a congregation at the outset cannot muster enough concerned members to carry the responsibilities necessary to a club program, it is not likely to have the concern to sustain one. Exceptions occur where there are several leaders for each group and a few of these, though not the majority, are drawn

from the community at large. In some neighborhoods there is an unusual scarcity of leaders, making it necessary to import leadership. Again, when a club group loses its leader and another is not immediately available, it is better to import leadership as a temporary measure than to let an established club disintegrate.

Even when membership in an agency group is open to persons not in other activities of the church, there are advantages in having the adult leaders drawn preponderantly from the church membership. They possess a better knowledge of the church's philosophy and purpose than will leaders from outside the church. They have a better opportunity to build upon experiences some of the boys and girls have at other times in the church. They are in a better position to serve the total Christian education program and to maintain communication with other church leaders of the same children and youth. Their witness as active church members can strengthen their contacts with boys and girls.

The club leaders must not impose the particular church's doctrines upon members from outside the church, but they can show their faith by example and express it in Christian living. Home-grown leaders are likely to have more opportunities to know the parents and family life of the members in the club group than have leaders from outside the church. When and if problems on policy arise relative to a club program, church members are likely to be better informed and more amenable to the views of the church's governing body than are non-members. Also they are more available for training along with other church leaders in the substance of

Christian faith and in educational method.

Work with agencies to build leaders

Agencies are always ready to assist churches, but leaning too heavily on them can constitute a weakness. The church must assume primary responsibility for leadership "development." The agencies have very specific standards regarding recruiting and training. It is important that a church know and adhere to these. Mutual approval of prospects by the governing bodies of the agency and the congregation should be secured before persons are actually invited to undertake specific committee or group leadership responsibility.

As with any worthy church recruiting, the motives of those doing the recruiting should go beyond just "filling an opening." The spiritual welfare of the person being recruited matters greatly. Questions like these will be asked: Does the person have the right qualifications? What are experiences with the club group likely to do for or against this person's faith? Is the person perhaps already overloaded? Will he be protected from a barrage of other leadership requests? Does he have a genuine liking for boys and girls, an understanding of the age-group, a willingness to prepare himself and grow, and a sufficient grasp of the church's basic faith and philosophy of education?

The agencies usually provide clear, detailed job descriptions for various responsibilities. A church which is in the habit of "playing its recruiting by ear" can learn a lot from youth work agencies about thoroughness in recruiting and training. Agencies have precision tools for handling almost every conceivable step and question involved in recruiting, and the process used is not casual. Agencies, much more than most congregations, stress the necessity for training from the very outset—and continuously. The different agencies vary a bit in their recruiting and training approaches, but all have their procedures so carefully worked out that a church's educational administrators should study and respect them.

Use the agency training program

The church should encourage its club group leaders to take advantage of the many opportunities for training which the agencies provide. The agency first offers basic training concerning its character and purposes, its organizational patterns, its programs and resources, its procedures and relationships. This is usually accom-

plished through a definite course with specified content and duration, led by qualified area leaders. Most often the training is given in a class, though home study and practice leadership supervised by qualified consultants are also provided. Agencies usually keep training and performance records so they know how the leaders are progressing at any time. After basic training is completed, supplemental training in the program knowledge and in leadership skills is provided. Whatever weakness there may be in this systematization of training, such as the equating of measurable externals with good leadership, is counterbalanced by the everlasting insistence on leadership growth and the taking of training. Club leaders thus do come to know their program thoroughly, and they are often accorded grades of certification and recognition which help to motivate training and morale.

It is fair to say that agency training maintains a high standard and that its strength lies in: 1. The emphasis on continuous, step-by-step, year-round training; 2. Close, friendly supervision and counseling by qualified consultants; 3. Sensitivity to each leader's special needs; 4. Involvement of parents; 5. Use of good group procedures; 6. Emphasis on democratic behavior and imaginative methods of training; 7. Development of exact skills; and 8. Learning by doing.

These accents make for creativity and flexibility in program rather than the slavish following of written materials. The agencies also insist upon constant program evaluation and job review. They encourage the leaders to see the child or youth in his total life situation in which all parts of his experience are related. Increasing emphasis is put upon a respect for religion and an explicit encouragement and expression of it within the club program.

Provide training within the church

However extensive or excellent the agency training is, the local church itself should provide some distinctive training experiences for the full growth of its club group leaders. Why? Because these persons are leaders in the church's Christian education program. They need to know the nature of the church, its mission, aims, programs, and government. Otherwise there is a tendency for the agency group leader to think of himself as responsible for an isolated and specialized program. He or she is first of all a Christian and a church member witnessing through a specific service, before being a specialist. The



A church which is in the habit of "playing its recruiting by ear" can learn a lot from youth work agencies about thoroughness in recruiting and training.

Boy Scouts of America

leader needs to appreciate that he is working in and on behalf of a community of believers with a unique mission derived from its character as a church. He is one of those who have been called by God in Jesus Christ to be his people in this world and to make his forgiving love and will known to all persons.

Agency training alone can lead to a rigid concern for club standards that blinds the leaders to the whole need of a group member. Technical proficiency and zeal for club goals, desirable as they are, must not be allowed to isolate leaders from the ultimate Christian aims of what they are about.

A church through its pastor and other responsible educational leaders must provide for its club leaders much the same kind of training in Christian leadership that it provides other church leaders. There should be periodical conferences with persons who are leading the Sunday church school, the vacation church school, weekday classes or groups, choirs, and youth fellowships involving the same children and youth. Club leaders need to be informed on the aims, content, activities, and methods used in the rest of the church's program. Leaders of

the other programs for children and youth need to be informed about the agency groups. Often there appear ways that leaders can correlate and supplement one another's efforts, and avoid conflicts in ideas and scheduling.

It is not enough that leaders simply clear schedules with each other. The place of the club program in the whole life of the members will be sensed by the boys and girls most meaningfully if the leaders have discussed basic philosophy and goals together. There must come into being a deep awareness that the leaders are all on one team, working for the full development of the children and youth.

This means that club leaders, along with other church leaders, will be invited to share certain phases of the church's ongoing training experiences: conferences, planning sessions, retreats, teacher's meetings, and counseling opportunities. It means too that club leaders should be provided specific help in deepening their understanding of the Christian faith.

The leader must understand himself as a Christian. Only such a person can best use programs and techniques of the agency to help boys and girls become effective Christian persons.

Thirty-Five Years

Beginning with this issue, the *Journal* launches its 35th Year of Service to Christian education. Four special issues are planned, including a deluxe edition on "Art in Christian Education" and an anniversary number designed to help you answer the question "What is Christian Education?" Make our anniversary work for you by enrolling all your teachers as club subscribers. See card facing page 38.



Boys and girls may face conflicting demands of church and agency programs unless leaders plan together.

Camp Fire Girls

mother were mild compared with those of Martha's church school teacher, Mrs. Courtney, and her Scout leader, Mrs. Field. Each blamed the other for the mess they were in. Both blamed the children for not remembering to tell them about the conflict. It had been mentioned, but only after the leaders' plans had gone too far to change them. The children would just have to choose. Besides, some children were not involved in both. Why couldn't the leaders find out ahead of time what other church groups had planned?

Martha's situation is common enough to be worth examining. Much of the trouble could have been avoided had the church considered its whole program and planned it carefully, including the work of the agency groups. Let us look at the need from the viewpoints of the child, the parents, the leaders, the church, and the agencies.

The person needs a unified program

The boy or girl may behave differently in various groups, but all that happens to him and his reactions to these experiences come together within him. They join harmoniously and supplement each other, helping him to develop; or they conflict and thereby block his growth.

As leaders work together they can go much further than merely being watchdogs of the calendar. They can share insights regarding children and youth and their individual or group needs. Leaders can look at ways their programs can supplement each other to meet these needs.

Boys in the Scout troop at one church tended to be rough and hard on the building. The same boys acted very differently on Sunday. The scoutmaster was a young man, new as a leader. Some of the teachers on Sunday had worked with the boys and girls for some time and knew them well. After a workers' conference, to which the scoutmaster brought his problems, the older leaders began to visit the troop meetings occasionally. One agreed to assist for a brief time, until the younger man could get the program better organized. Attendance and participation in both the Scout meeting and the church school improved as the boys saw that their teachers cared about all that happened to them.

Eleven-year-old Marie showed un-

Confusion or joint planning?

by Alice L. GODDARD

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Division of Christian Education, National Council of Churches.

MARTHA REID should have found the world an exciting place during the week of her twelfth birthday. Instead, she was in a frenzy. Why? Because she could not make up her mind whether to go to her church school party on Friday night or to the overnight hike her Girl Scout troop was having with several other groups from her town on Friday and Saturday. Telephone conversations with her friends were not helping her, for some of the friends were having as much difficulty as she in making up their minds. Why did

everything have to come at the same time?

Martha's mother was not much help, for she was as frustrated as the child. How could she get cookies baked for the party, help drive the girls to their overnight camp site, and get herself and the lemonade she was to make to the parents' meeting of the Explorer group, of which her older son was a member? Why couldn't there be fewer demands on her time or some way of planning so things didn't pile up?

The feelings of Martha and her

usual leadership ability in her Camp Fire group. She tended to be withdrawn and passive in her class on Sunday. When the two leaders compared their groups, they found that there could be several reasons for the differences in Marie's behavior. One was that the Camp Fire leader helped Marie with specific suggestions, whereas the church school leader was more general and vague in presenting ideas. Also, the Camp Fire leader had gotten well acquainted with Marie, who was not certain her church school teacher liked her, because he never bothered to visit with her. Because these two adults worked together, a child was helped and a leader grew.

Frequently there are boys and girls, members of either the agency group or another phase of the church's life, but not of both, who could benefit from the fuller program. When leaders plan and work as a team, they have a far better chance than they would otherwise to interest each child in the whole program and in those parts of it which can make a contribution to his development.

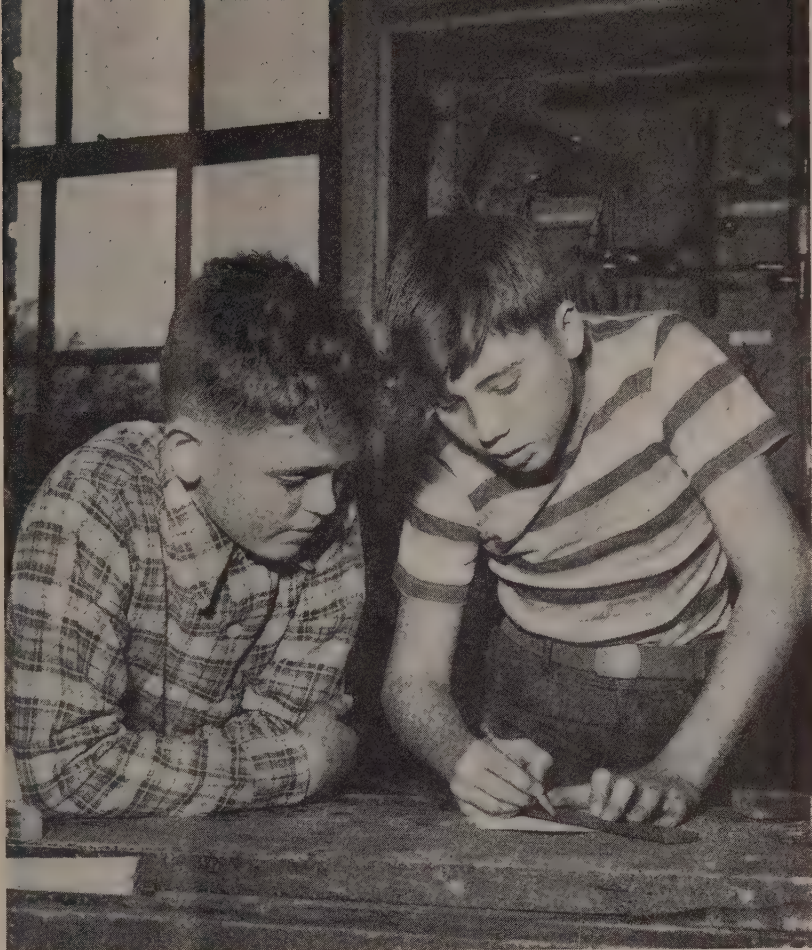
Parents and leaders appreciate a unified program

Mrs. Warren's problem was even worse than that of Martha Reid's mother, for she had four children, and each went to meetings of several different groups: a choir, a Sunday class, an agency group, and all the extras these entailed. Mr. and Mrs. Warren were involved in transportation, food preparation, leadership in special programs, and parents' meetings. Things got so bad that the family could not even have an occasional evening together at home.

On the other hand, nobody asked Mr. and Mrs. Blake to do anything. They had two children. One was a Girl Scout and one a Boy Scout. Neither child came to church school on Sunday, for the Blakes were not a church family.

As the Parents' Council in the church began to think of its part in the whole program for boys and girls, it was able to enlist the Blakes and others like them to do several things which people like the Warrens had been doing. The Blakes liked this idea. They felt they were now participating. Before long they began to attend the church.

"Why should I come to a meeting



The agencies, which share many of the goals of Christian education, offer a variety of activities meeting the varied needs and interests of boys and girls. *Luoma Photos*

to talk about the church school? You won't be talking about anything that will interest me," said Mrs. Sherman, who was the leader of a Camp Fire group. The chairman of the Committee on Christian Education explained that all that happened to boys and girls in the church was the concern of the committee. He had to make the same explanation to some of the church school teachers, who saw no reason for meeting with Scout and Camp Fire leaders. Tensions were evident as the various leaders arrived. Gradually, as a skillful person led the discussion, each leader began to show personal feelings about conflicts in the programs. Eventually one person suggested that the group think about ways to provide the kind of over-all program that would be most helpful to the children.

An observer said afterwards, "Those present moved from centering their thoughts on 'my program' to thinking about the person they were serving. They grew as they planned for the growth of boys and girls." There were still many unresolved tensions after the first meeting, but gradually members of the group began to benefit from the training opportunities offered by both the

agencies and the church. Some began to attend both.

These adults also discovered that recreational activities, hikes, and service projects could sometimes be shared. They found that a common calendar could save them and the children many disturbing conflicts. They gained strength by working as a team.

Unified planning helps the church

The church has definite and specific purposes. It has a program to realize these purposes. It cannot attain them when each leader goes his own way.

One church had six groups for juniors and junior highs: a mission study group, a play group in a nearby YMCA in which the church co-operated, a scout troop, a choir, a study group for girls in the YWCA, and the Sunday morning class. Each of the groups meeting through the week drew some of the children. Each leader urged others to come to his group. The church school teacher could not possibly get her class together except on Sunday. The result was a hodgepodge of activities for

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The Boy Scouts of America

by A. E. IVERSON

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THE PURPOSE of the Boy Scouts of America is to "promote, through organization and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in Scoutcraft and to teach them patriotism, courage, self-reliance and kindred virtues, using methods which are now in common use by Boy Scouts, by placing emphasis upon the Scout Promise and Law for character development, citizenship training, and physical fitness."

The Boy Scouts of America makes its program for boys available to institutions and organizations interested in using it to serve their own boys and as many others as they wish to invite into their Scout units. The Boy Scout movement does not operate Scout units. It charters churches, schools, civic organizations and service clubs of various kinds to use the Scouting program and to operate their own Scout units.

Responsibilities of a church

When a church is chartered to operate Scout units it agrees to supply some of its own resources:

1. *Facilities.* A church provides a meeting room for the unit, which should be of the same quality as facilities provided for other youth activities in the church. Scout huts are not recommended.

2. *Leadership.* The church recruits and appoints its own leaders, institutional representative, committee men, and unit leaders. These leaders are under the administrative direction of the church and are responsible to the church. A strong, executive type of person should be named as institutional representative to superintend Scouting within the church and to represent the church in the district and council of the Boy Scout organization.

3. *Membership in units.* Since the

church operates its own Scout unit it must also determine the type of Scout unit it wishes to operate. The church may decide to open its group to all boys in the neighborhood. Most Scout groups are open. The open unit makes it possible for the church to extend the outreach of its service to the whole community and to bring many unchurched families into the orbit of its influence and fellowship. If a church prefers to serve only its own boys it has the privilege of controlling the membership of the unit.

Responsibilities of a Scout council

The local council and districts of the Boy Scouts of America are organized to serve the chartered institutions. Each council has a professional staff and volunteer leaders trained to help a church operate successful Scout units. Some of the services available are as follows:

1. *Leadership training.* When a church has chosen its leaders the leadership training committee of the Scout district will provide personal and group training, tailor-made to the needs of the church.

2. *Camping facilities.* The local council provides facilities for long-term and short-term camping. Units go to camp under their own leadership. Thus when a church unit goes to the Boy Scout camp it is merely the extension of the church's program under its own leadership in the environment of a Boy Scout camp.

3. *Commissioner service.* A neighborhood commissioner, experienced in Scouting, makes regular visits to the church to help the leaders operate successful Scout units.

4. *Program resources.* An abundance of program materials and helps is available to leaders of the Scout units, such as *Scouting Magazine*, *Program Quarterlies*, *Boys' Life*, and *Program Notebooks*, in addition to the handbooks and manuals.

5. *Other services.* A council office is a service station. Committees on finance, health and safety, advancement, and special activities help the church in its service to boyhood through Scouting.

The age-group programs

Cub Scouting is a home-centered program for boys nine to eleven years old. The boy's dad and mother take part in his program. Cub Packs are



Cub Scouts meet in homes with a Den Mother. The Den Chief is a Boy Scout.

Boy Scouts of America

Camp Fire Girls



by Elizabeth W. LESLIE

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usually started where there is already a Boy Scout troop. The Pack is composed of small groups called Dens, each of which holds a weekly meeting under the leadership of a Boy Scout, called a Den Chief, and a Den Mother, who is the mother of one of the Cub Scouts. The Cub's father is frequently a member of the Pack Committee, which is responsible for the administration of the Pack. One or more Dens make up a Pack which meets monthly with all the parents of the Cub Scouts, under the leadership of a Cubmaster, his assistants, and a Pack committee recruited from the church.

The Boy Scout Program for boys twelve years of age and older, emphasizes outdoor skills and activities, participation in group life, and personal growth. Recognition is given for the boy's accomplishments. Boys are organized in Patrols under boy leaders. One or more Patrols make a Troop. The scoutmaster and assistant are the troop leaders, selected by the Troop Committee from the church membership.

The new Explorer program is for all high school boys. A boy can register as an Explorer if he is in the ninth grade or above and is 14 years of age. At 15 years of age he can register regardless of grade. He may continue through his seventeenth year or until completing full time high school.

A feature of the new Explorer program is emphasis on special interests. An Explorer post may be known for its interest in scientific exploration, ham radio operation, dramatics or any of many other special interests. The post carries on a well-rounded program of social, vocational, outdoor, and service experiences.

Religious awards

As an incentive toward religious experience Scouts and Explorers have opportunity to participate in what is known as the Religious Awards Program. This is a program of study, experience, and service, in which a boy engages under the direction of his own priest, minister, or rabbi. In the Protestant program a Scout fulfills requirements in five areas of experience: Christian faith, Christian witness, Christian outreach, Christian citizenship and Christian fellowship. Twelve percent of the boys who achieve awards in this program express a strong interest in full-time church work.

International relationships

Cooperative relationships with Scout movements in other parts of the
(Continued on page 39)

CAMP FIRE GIRLS believes that spiritual development is essential to a healthy, wholesome personality—to the child's becoming a "whole" person. It recognizes the importance of the church and of religious experience and teachings in the life of a girl. Spiritual values are basic to the Camp Fire Girls program and inherent in the Camp Fire Girls Law: worship God, seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work, be happy.

Each part of this Law is related to ethical living, encouraging an appreciation of God's world, emphasizing the dignity of individual human worth and character, and recognizing that

service to others is one of the essentials of full living. All parts of the Law contribute to a spiritual atmosphere or climate for the whole of life.

Camp Fire Girls seeks the cooperation of leaders of all religious groups. It is out of the faiths we share, as well as our differences in belief, observance, and heritage, that we make our best contribution toward a more spiritual world. By working in concert across lines of difference we may help to give the concept of the brotherhood of man expression in the lives of girls and women, and the men they influence.

Camp Fire Girls was founded in

To the Camp Fire Girls' program field "My Religion," has been added the Torch Bearers in Religious Growth, requested by the religious leaders of all faiths.



1910 by Dr. and Mrs. Luther Halsey Gulick, assisted by a group of educators. Dr. Gulick believed every girl should have the opportunity to enjoy a rich, full life by realizing her greatest potentialities and sharing them with others. The objectives of the organization reflect his thinking.

A flexible, adaptable program

Because the interests of girls vary with their growth, Camp Fire Girls program is flexible and adaptable. The Blue Birds—seven (or in the second grade), eight, and nine years old—enjoy an appeal to their awakening imaginations. The program includes a variety of constructive activities: music, games, dramatic plays, home crafts, excursions into the community, and guided social experiences within the Blue Bird group.

Camp Fire Girls (who are ten years old or in the fifth through eighth grades) are at the age when they want to “belong” yet each wants recognition as an individual. The program developed for this age group gives girls the opportunity to work, play, explore, and achieve things together as a group. At the same time, a girl may develop to the fullest her individual talents and personality.

Built upon seven major areas of interest, the intermediate program consists of Seven Crafts: home, creative arts, outdoors, frontiers of science, business, sports and games, and citizenship. There are countless things to do in each Craft, and in the doing girls progress through four ranks: Trail Seeker, Wood Gatherer, Fire Maker, and Torch Bearer.

A recent addition for the older girl is the Torch Bearer in Religious Growth, which supplements the regular program field, “My Religion.” This advanced program was requested by religious leaders of all faiths, who assisted in its development. It is to be carried out under the guidance of the girl’s religious adviser or his designated assistant. There is no “award” as such upon completion of the requirements, but suitable recognition may be given locally at the discretion of the minister. Camp Fire recognition is in the form of a small certificate indicating the successful completion of specific requirements and optional services. The girl may also add additional colored beads to her ceremonial costume to indicate she has been working in this field.

The costume of the Camp Fire Girls is simple: a navy blue skirt, white blouse, red tie, and a blue beanie. Each Camp Fire Girl also has a navy bolero which she may decorate with

a symbolgram representing her chosen Camp Fire name. With the beads given her as she completes various steps along the Camp Fire trail, she creates a distinctive individual design on her jacket. Each bead indicates progress made and represents a definite goal attained.

Girls in the ninth grade through high school find opportunities for more grown-up activities in Horizon Club: career exploration, personality development, community service, and others. There are conferences with Horizon Clubs of other cities. There are inter-group activities within their own community. There are boy-girl programs in cooperation with other church-sponsored clubs or other organizations. Each offers new opportunity for widening horizons of friendship and service.

Blue Bird and Camp Fire groups may have up to 20 members. Horizon Clubs may have as many as thirty. They meet in homes, churches, schools or wherever the needs of the group can be met.

A love of the out of doors and skill in outdoor living are integral parts of the Camp Fire Girls program for all age groups. Simple hikes, nature walks and backyard camping serve to introduce the Blue Bird to the wondrous world out of doors. All age groups participate in day, group, and resident camping. In many councils, older campers with special training may enjoy the adventure of primitive camping.

A program of spiritual growth

In each age group, Camp Fire Girls emphasizes ideals as well as activities and encourages in girls a quality of beauty that is not just an appearance but is beauty of spirit, warm human relationships, and an appreciation of beauty in the world.

While girls of all races and religions may belong to Camp Fire Girls, a sponsoring organization may limit the group to girls of its own membership if it so desires. In community groups which include girls of many denominations, girls are urged to participate in the activities of their respective churches.

Ministers and other church leaders have found the Camp Fire Girls program a valuable resource for building deeper understanding and appreciation of religious teachings. One Protestant minister wrote: “To see the hand of God in all his works; to learn to work with others in creative tasks; to follow good leadership and yet to make one’s own decisions; to find joy in songs and games and common work; to discover beneath the arti-

ficiality of life today the same satisfactions and realities our forefathers knew; to have a time and place of worship and yet know that everywhere and always God protects and loves his children; these values I covet for the girls of our land. They are found in the Camp Fire Girls program.”

Note: For further information, see: “Camp Fire and the Protestant Girl,” “Sponsorship of Camp Fire Girls Groups,” and “Camp Fire Girls Purpose and Program.” These are available without charge from Camp Fire Girls, Inc., 16 East 48th Street, New York 17, N.Y. See also “Girls with happy hearts” by Elizabeth W. Leslie, describing the Camp Fire Girls program, in the October 1957 issue of the *International Journal of Religious Education*.

Confusion or Joint Planning?

(Continued from page 11)

most of the participants. Groups competed for leaders, also. The church was not using the programs to implement purposes.

Then the leaders came together for over-all planning. They began with the question, “What are the purposes of this church for its juniors and junior highs?” That was as far as they could go at the first meeting. The second meeting they faced the question, “How are we working toward these purposes?” The third question arose out of these discussions, “How can we do better?” Out of these conferences has come a co-ordinated program. All of the work is now under the direction of the Committee on Christian Education. Boys and girls are put at the center of planning for a unified program with Christian purposes.

Agencies approve joint planning

“But,” said Mr. Stone, “Scouting has a program of its own.” Of course it has. While each agency has its own plan of organization and program, it is eager to be related to the sponsoring body in the way that enables it to make its greatest contribution. It must be recognized that some members of the groups may be from other churches. This must be considered as planning is done, but it does not stand in the way of co-operative effort.

Any church can help boys and girls most when parents, leaders, and the church plan together the whole program. In fact, in many churches agency leaders have initiated co-operative efforts in their desire to be more closely related to the total Christian education program.

Girl Scouts of the United States of America

by Marion AMEN

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THE GIRL SCOUT theme for 1958 is "You Can Count on Her—to Be of Service." This highlights a basic part of the Girl Scout program; Girl Scouts do not merely do things, they do things to help others. The Girl Scout handbooks are full of ideas for service which gives practical expression to the promise a girl makes on becoming a Girl Scout: "On my honor, I will try to do my duty to God and my Country, to help other people at all times and to obey the Girl Scout Laws."

The Laws are not simple to live up to, but they are the basis of all that happens to the Scout. The program aims to strengthen a Scout's beliefs, channel her energies, give her an opportunity to be of service to others, stimulate her to think and plan for herself, and help her to learn to live and work harmoniously with other people. The Laws say that she shall be honorable, loyal, helpful, friendly to all, courteous, friendly to animals, obedient, cheerful, thrifty, and clean in thought, word and deed.

A belief comes alive only when it is put into action. So it is with the Girl Scout Promise and Laws. Every year, Brownies, Intermediates and Senior Scouts are acting out their belief in many ways. Brownies (age 7-9) make simple gifts to give to hospitals and shut-ins, learning helpfulness to others "especially those at home." The Intermediates (age 10-13) act out the Laws and Promise as they acquire proficiency and readiness to serve in the various Scout fields of interest. Senior Scouts (age 14-17) live the Girl Scout belief by assuming the mature role for which their age and training equip them. They learn to run their troops with little supervision and to give service wherever needed—at home, in their communities, and abroad.

Girl Scouts of the U.S.A. is a member of a world-wide movement with

forty-three member countries. The Promise spoken in many different languages is essentially the same for each country in the World Association of Girl Guides and Girl Scouts.

Religious institutions with world-wide ties have welcomed the ways in which Girl Scouts are given opportunities to take part in international friendship projects and to demonstrate that, in the words of the Fourth Law of Girl Scouting, "A Girl Scout is a friend to all." Girl Scout troops may undertake international friendship projects based on the interests of the religious groups with which they are affiliated.

Another facet of the international aspect of Girl Scouting is the Exchange Program. Every year, several hundred girls and leaders travel across the oceans to visit their sister Guides around the world. An almost equal number of Guides come to visit in homes and Girl Scout camps and to take part in community activities in the United States. Living in each other's countries, these girls come to know and understand the reasons for their differences and similarities.

A fundamental Girl Scout belief is that girls of all faiths, all races, and all national heritages should have equal opportunity to participate fully in all aspects of the Girl Scout program. Churches find Girl Scouting an effective means of extending its influence to girls throughout the community beyond its own membership.

On the other hand, a Girl Scout troop

can have a wealth of historical and inspirational resources by affiliating with a church, not only in the many service projects that are offered, but in arts, crafts, and music as well. Religious holidays and festivals offer opportunities for integrating the Girl Scout program with that of the church through staging religious plays, singing carols, or making Christmas gifts for missions overseas. On Girl Scout Sunday many churches have a special service for Girl Scouts who attend together in uniform. A



Girl Scouts come in three sizes—Brownies, Intermediates, and Senior Scouts. Service to others has a prominent place in all the programs.

troop finds that sponsorship by a church gives it stability, with a favorable meeting place, leadership and program resources.

Many religious institutions find that Girl Scouting helps them to offer girls a full program of outdoor activities. From the earliest days of Girl Scouting, camping has been one of the most vital aspects of the program. All Girl Scout camps provide opportunities for girls to take part in the religious services of their own faith.

The relationship between a Girl Scout unit and a religious group can vary greatly from place to place. Sometimes a church offers a troop a meeting place without taking any further responsibility toward the pro-

gram. When there is a real partnership this is called troop sponsorship. In such a relationship, the troop not only meets in the church, but receives help from the church with leadership and program resources. Sometimes the Girl Scout troop is an integral part of the church program for youth. The troop members in turn give service to the church in a number of ways. A written agreement is most important in the case of sponsorship since it defines clearly the responsibilities of the sponsor and of the Girl Scout council. Church and Girl Scout calendars should be cleared together so that there will be no conflict in planning events for the year.

In smaller communities, the minis-

ter and members of the religious education group in the church should deal with the troop organization chairman of the Girl Scout council. In larger communities, there is a Girl Scout neighborhood team, and it is with the neighborhood chairman and troop organizer that arrangements are made.

More than any other group, the church can help Girl Scouts to realize the ideal of "helping other people at all times," and can help them demonstrate the 1958 theme, "You Can Count on Her—to Be of Service."

Note: See also, "Girl Scouting and the Church," by Marion A. Amen, in the September 1957 issue of the *International Journal of Religious Education*.

YMCA programs for children and youth

by John A. LEDLIE

Secretary for Youth Program and Camping,
National Council of the YMCA's, New York City.



THE YOUNG MEN'S CHRISTIAN ASSOCIATION, from its beginning in London, England, in 1844, has been characterized by Christian motivation, concern for youth, pioneering spirit, and flexibility in organization and program. These characteristics have made it possible for an association to adapt its services to community life and to the changing needs of children and youth.

As one aspect of its services to children and youth, the YMCA has developed club programs for four age groupings which are available for church sponsorship. These are: Father and Son Y-Indian Guides for boys six years of age and over, Gra-Y and Tri-Gra-Y for boys and girls of grade school age, Jr. Hi-Y and Jr. Tri-Hi-Y for boys and girls of junior high school age, and Hi-Y and Tri-Hi-Y for boys and girls of senior high school age.

Because of the significance of the family in contributing to the in-

dividual growth and to the development of a strong society, the YMCA is giving increased attention to the family in program organization and emphasis. It was the recognition of the family as the basic unit in religious, moral, social, and civic values that led the YMCA to develop a home-centered program, known as the Father and Son Y-Indian Guides, in which fathers and sons participate together as big and little Braves in small units known as tribes. The purpose of the program is to multiply the number of things that fathers and sons can do together. The Y believes that comradeship of father and son has mutual advantages that strengthen the family and enrich the community. Tribes are composed of not more than nine fathers and sons. The boys are six years of age and over.

Perhaps the values inherent in this father-and-son program can be best expressed in the words of two fathers. One of them said, "My son and I have

been members for two years, sharing many happy experiences. We are proud of the totem pole made as a tribal project, kites we have made and flown together, handicraft projects we have worked on at meetings, and award feathers my son has earned. These symbols represent experiences which have real value. I do not see the paper, wood, colors, feathers, or the forms of these symbols. I see the shining eyes of a growing boy as he listens to a story. I hear the questions he asks as we share a new experience together. I see his intense concentration as he attempts to do a new task for the first time, and I feel the warmth of affection from this relationship."

Another father reports, "I know that in the short space of a few years my little Brave will be a young man, and as I look back, the only things which will really be important are the experiences which my son and I now share together. Many of these experiences would not come about if it were not for Y-Indian Guides. Going fishing, camping out overnight, sitting around a tribal campfire, hiking, and enjoying nature are big events in a young boy's life. How much more meaningful when they can be shared with dad, and what a wonderful opportunity for dad to observe and understand his son."

As the name indicates, the program of Y-Indian Guides is based upon the lore of the American Indian. Just as the colorful life of the Indian revolved around the wigwam or teepee, so the tribal meetings are held in rotation in the homes of Braves. Just as the Indian Council opened with a reverent ritual, so does the Indian

Guide Council begin and end with a short, impressive ceremony.

How camping is used

The Young Men's Christian Association has used residence camping for more than seventy years as one of the most effective resources for citizenship training and Christian character development. Organized camping is a significant group experience in which young people live, work, and play together, stimulating one another to grow in their love and appreciation of the out of doors. The natural environment is a continual challenge. Campers have to share equally in the common tasks, to make use of wilderness materials to provide for fun, welfare, and comfort, and to draw heavily upon their own initiative in meeting emergencies in all kinds of weather. They learn to understand and practice Christian principles in their everyday relationship in the camp community.

Many of the techniques of residence camping have been applied in recent years to the organization and operation of day camps. The rapid expansion of its day camp program has enabled the YMCA to make available an organized experience in outdoor living to increasing numbers of children. The church and the Young Men's Christian Association have mutual interests and concerns and many common goals for children and youth in the field of camping.

How churches and Y work together

The responsibility for determining the nature of cooperative relationships rests with the local YMCA and the churches. The policy under which a church-sponsored YMCA club operates is determined by the appropriate church board and the local YMCA Youth Program Committee. The YMCA assists in the organization, the training of leaders, and the supervision of the group work program. It works with church leaders in maintaining high standards of club functioning. A full range of materials has been developed for each of the four club programs. These consist of a leaders' manual, monthly publications, leadership training materials, and visual aids.

Local conditions determine the kind and extent of cooperation between the churches and the YMCA. A wide variety of cooperative relationships exists. All are directed toward strengthening the youth program of both the Y and the churches, and more effectively ministering to all the



Going fishing, camping out overnight, sitting around a campfire, hiking, are big events in a young boy's life. They are even more meaningful when shared with a father; and the father has a chance to observe and understand his son.
A. Devaney

Jerry Cooke from YMCA
In recognition of the family as the basic unit in religious, moral, social and civic values, the YMCA has developed a home-centered program, the Father and Son Y-Indian Guides, in which fathers and sons participate together as Braves.



youth of the community. Some examples of these cooperative relationships are:

1. The use of YMCA resources in leadership, facilities, and equipment by the churches.

2. The use of church resources in leadership, facilities, and equipment by the YMCA.

3. The promotion and supervision of inter-church recreational activities such as basketball, softball, and bowling leagues.

4. The joint sponsorship of leadership training and program institutes such as dramatic workshops and recreational leadership courses.

5. The conducting of jointly sponsored group work or club programs, and religious, recreational, and social activities.

6. The participation of church and YMCA representatives in local ministerial organizations, youth councils, and interdenominational events.

Whatever the relationships and nature of the program, it is the policy of the local YMCA's to provide experiences that will help children and youth:

1. To understand, accept, and respect themselves as individuals.

2. To develop a faith to live by, based on the teachings of Jesus.

3. To form habits of health and physical fitness.

4. To grow as responsible members of their families.

5. To accept the privileges and responsibilities of Christian citizenship in their own groups and in community life.

6. To develop and work for interracial and inter-group understanding.

7. To develop a sense of world-mindedness.

Note: See, also, "The YMCA and the church," by John A. Ledlie, in the December 1957 issue of the *International Journal of Religious Education*.

The teenage program of the YWCA

by Sara-Alyce P. WRIGHT

Director of Leadership Services, National Board, Young Women's Christian Association of the U.S.A., New York City.



"Kum ba ya, my Lord, Kum ba ya!
Kum ba ya, my Lord, Kum ba ya!"¹

THE CANDLES burned low and the young voices sang softly and earnestly, as the ceremonial reached its closing. It was the end of a Y-Teen Summer Conference in 1957. The girls had come from YWCAs of several states. They had been together for a week, talking about themselves, their communities, their relationships with families and friends. They were searching for answers to their questions about how their religious beliefs could fit into daily life.

For many of the young people it was the first time away from home and family; the first time to live with girls and adult leaders of many different races, religions, and nationalities. It was the first time they had freedom to express their concerns about some of the big questions of life and the world in which each one must take a part. It was their first exposure to ideas that took them out of the safety of home, school, and community to face responsibility in the whole world. It was their first opportunity to work with adults as equal partners.

This, in essence, is the kind of opportunity which the YWCA hopes to provide through all of its program with youth, who are mostly junior and

senior high school girls from twelve through seventeen years of age organized in Y-Teen clubs. Increasingly, however, boys and girls of this age (some of them are Y-Teens) are found pursuing particular interests through hobby groups, classes, drop-in lounges, coed recreation centers, and special events. Many, also, are engaged in the health and physical education activities of the YWCA, including camping.

Though YWCA groups do not ordinarily meet in churches, many young people of churches participate in YWCA groups in addition to activities in their churches. Close cooperation between churches and the YWCA is helpful to both and to the young people.

Work with teenagers in the YWCA is based upon knowledge about adolescents as persons, the factors in the current environment affecting them, and their need to discover deeper meanings in life and a faith to live by.

The purpose of the YWCA is "to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed as Christians. In this endeavor we seek to understand Jesus, to share his love for all people, and to grow in the knowledge and love of God."

The Y-Teen goals, an expression of this purpose, are:

- "to grow as a person;
- to grow in friendship with people of all races, religions, and nationalities; and
- to grow in the knowledge and love of God."

Criteria for program

There is no standardized procedure

¹"Come by here, my Lord," an African folk melody.

for developing YWCA teenage program but the following criteria have been stated as a guide.² The program with youth in the YWCA must:

- be based upon the questions of youth today, deal with their immediate personal concerns, and offer guidance as young people seek to understand their questions.

- take into account all phases of life situations that face youth.

- grow out of their own expressions, desires, and decisions.

- include fun, recreation, and a chance to make new friends.

- increase opportunity for social and civic outreach, in individual groups and in cooperation with community groups.

- bring together youth and adults of the YWCA and the wider community in mutually interesting and vital enterprises.

- give meaning to YWCA membership.

- contribute knowledge and experience for adventuring into new realms of ideas, activities, and relationships.

- strengthen hope and faith in a meaningful universe and in mankind.

- produce some positive evidence of an individual's growth as a responsible person, in wider friendships, and in the knowledge and love of God.

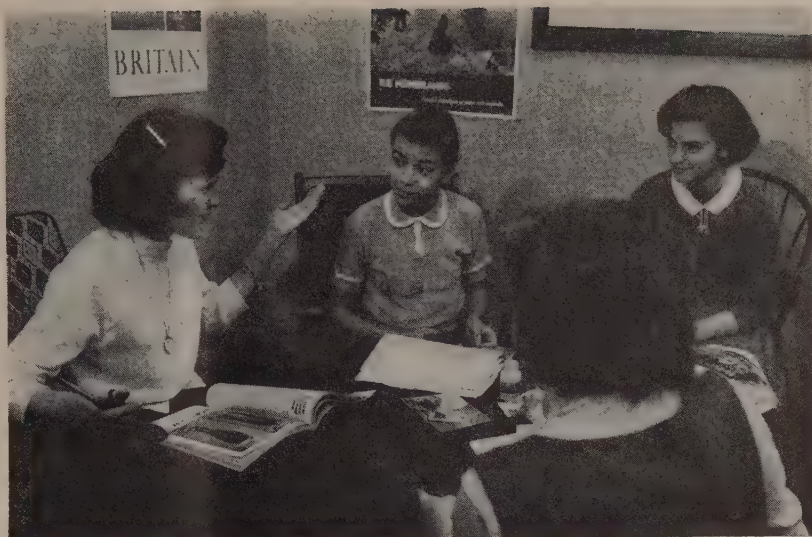
Current program highlights

In the fall of 1956 the YWCA celebrated its seventy-fifth anniversary of work with youth. Nearly 500 Y-Teens and 125 adult leaders gathered in Washington, D.C., and New York City, in a National Conference on Youth's Role in National and World Affairs. This occasion demonstrated the place of Y-Teens as a part of the YWCA and its ongoing concern for the welfare of people everywhere.

The teenagers responded to the opportunity to get inside the government and its program. As a result of the conference, there was expressed in YWCA programs across the country a new interest in learning about and becoming involved in the real-life aspects of government and politics. Y-Teens interviewed public officials, visited state capitols, and had discussions in summer conferences.

Many times adults are surprised to find that once stimulated, Y-Teens are vitally interested in two major issues of our time; namely, desegregation in our land, and relationships with other countries of the world (including active knowledge and support of the United Nations).

²"A Leader's Guide to Teenage Program," *The Bookshelf*, March-April 1958. National Board, YWCA, Publications Services.



Y-Teens make a scrapbook to send to teenagers abroad. Such World Fellowship projects help Y-Teens grow in friendship with people of other nationalities.



In 1956 the YWCA celebrated its 75th anniversary of work with youth by holding a National Conference attended by nearly 500 Y-Teens and 125 adult leaders.

There is an earnest desire to know more intimately girls from other places, their hopes, fears, problems, and joys; and to have contacts with people of various backgrounds and experiences. Special World Fellowship Projects are developed to help strengthen the mutual friendship of YWCA youth in this country with those in the 70 countries around the world where the YWCA is at work.

In March 1958 there were over 300 Y-Teens attending the 21st National Convention of the YWCA. Y-Teens want to become increasingly responsi-

ble members of the YWCA, aware of its purpose and traditions, its present actions, and its dynamic potential.

Y-Teens are quite "service conscious." They find many opportunities for community projects. They feel this is one way to communicate with parents and other adults about their ideas, hopes, and concerns. There seems to be a new awareness among our youth that they have a role in preserving the goals of freedom, opportunity, and responsibility everywhere. They try to share this awareness with adults.

These activities and experiences take place in many settings. It may be a school, since very often Y-Teen clubs are recruited through the schools and many school teachers are volunteer advisers to the groups. It may be a community center or a "store front" in a new community. As people move the YWCA seeks to

move with them. YWCA buildings are familiar in about 480 communities across the country and in Hawaii and Puerto Rico.

Many YWCAs have camps and seek to serve girls of many ages and backgrounds. Camp leaders are urged to comply with the standards of the American Camping Association and

develop programs to meet the over-all purpose of the YWCA.

As the YWCA develops its program with youth it cooperates closely with schools, churches and other community agencies. It cannot work alone and contribute to the achievement of the common goals of all who believe in youth.

Administration, space, equipment

by Virgil E. FOSTER

Editor, *International Journal of Religious Education*.

THERE is no one pattern of administration of the church and agency program for children and youth, to be applied in all situations. Administrative needs vary according to the size of a church and its program. The principles of good administration, however, are the same in all situations.

The most successful administration seems to come when all of the activities are under the general direction of a church's Christian education board or committee. This placement of responsibility facilitates correlation of plans, clearance of schedules, development of policy and strategy, and effective use of leadership. These results do not come automatically. The governing body must have a clear picture of its administrative role, and be willing to devote the necessary time to fulfilling that role.

Provide for leadership

Problems frequently arise in the recruitment and placement of leaders. When this happens it is usually because there is no clear policy concerning leadership which is understood by all.

Many of the agency groups have a notable record* of developing their own leadership from within the groups and their committees. In too

many cases, churches are glad to be relieved of responsibility and let the groups provide for their own leadership.

The ability of a group to develop its own leaders must not be discouraged. Yet, if the leadership resources of a church and community are to be developed fully and used most effectively, there must be coordinated planning.

In some cases a church has had great success with a personnel committee, appointed by the board of Christian education, responsible for securing, appointing, training, and supervising all leaders in the education program. The committee uses all the cooperation it can secure from leaders presently serving. Apprenticeships are arranged not only within agency groups but also in church school classes and youth groups. All groups are engaged in developing leaders-in-training.

The personnel committee arranges training opportunities in cooperation with agency administrators, to help all leaders understand the whole program that serves children and youth. Some of these are arranged in cooperation with other churches.

In some churches the Christian education board or committee carries responsibility for personnel. In this case, the board or committee must

understand the importance and size of this responsibility, and plan to carry it well. Churches which have assigned the responsibility to a personnel committee, made up of persons especially qualified for the task, heartily recommend such an arrangement.

Provide for communication

Meetings of leaders of agency groups, church school classes, youth fellowships, and other groups serving children and youth need to be held at least quarterly. They should be held more frequently if special needs arise.

At these meetings the objectives, program plans, problems, and special events of each group can be interpreted so that all leaders understand the whole program. Schedules for special events, camping, hikes, leadership training, and room use can be cleared at these meetings. A calendar can be developed, to be posted on the church bulletin board.

The Christian Education Committee should include regular or ex officio representatives of the church school, the agency groups, the youth fellowship, the adult education program, and parents.

In addition to the coordinating functions described above, there is need for separate meetings of church school staff and leaders of groups within an agency, especially if there are several groups of that agency sponsored by a church, for detailed program planning.

Conflicts often arise in arranging schedules for attendance at summer camps and conferences arranged by the churches and camps held by agencies. Leaders can avoid such conflicts through cooperative planning through the year. If financial aid is given to delegates the whole camp and conference program should be taken into consideration.

Special recognition of agency groups in church services is often poorly planned. Careful planning for this, well in advance, can make the occasions significant.

Agency groups like to have a part

in all church functions and their members like to take their turns in helping with dinners and special programs. The administrators can help boys and girls feel a part of the church by making arrangements for agency groups to play their part in the life of the church.

Service activities can be correlated rather than made competitive, as they have sometimes been allowed to become. Boys and girls are often asked to give to projects that have not been correlated, and they develop conflicting loyalties.

Parents can be made a part of the program in several ways. Many churches have special meetings of groups to which parents are invited. This is good; but parents can also give valuable assistance in planning and conducting the program if given an opportunity.

Provide for space and equipment

Many new church buildings are being constructed without any attention given to the special needs of agency groups. In many cases only superficial consideration is given to the needs of church school and youth fellowship groups. This is unfortunate. A clear understanding of the needs of all the groups, and of how to coordinate the use of facilities, could result in greatly increased efficiency and enjoyment in the use of the building.

The trend toward multiple-use rooms is good for church school, fellowship groups, and agency units. One of the facts often overlooked, however, is that multiple use calls for storage space for each group using a room. Most church school groups need more storage space than is provided for them. Agency groups which stress crafts, hiking, camping, arts, drama, and other specialized activities need ample space for storing equipment between meetings.

If it is possible to provide a private clubroom for each agency whose groups are sponsored, that is ideal. Trophies and emblems can then be hung on the wall. Storage chests can be built around the walls for the several groups of that agency, and can be used also as seats. A fireplace is a great asset. If there can be a store-room or large closet for storing camping and craft equipment, this will encourage a full and orderly program. The room can also be used by a church school class if necessary.

If providing private clubrooms is not feasible, storage spaces are needed in or near the rooms in which the groups meet. Suggestions for such storage arrangements can be secured from the national or area offices of



The personnel committee secures, trains and supervises all educational leaders. Clark and Clark

the agencies. Use of these suggestions can result in economy and efficient use of space.

The best arrangements for an agency group include a large meeting room, about 30 x 50 feet in size or a minimum of 25 x 40 feet, in which the whole group can gather, plus a few smaller rooms for meetings of smaller units of the group. The large room should be the type that can be used for recreation activities. A wood or composition tile floor is preferable to concrete.

Just as with other groups of the church, convenient toilet and wash-room facilities are essential. These should meet standard requirements for sanitation and health.

Agency groups, as well as other church groups, are making increasing use of audio-visual materials. Equipment, and electric power for its use, should be provided.

Precautions for safety and health are basic for any church program. The need for them increases as the number of persons and groups participating increases. Wobbly pianos, unsafe chairs, faulty electric wiring and switches, uneven or worn stair steps, doors with faulty hinges, and all such hazards call for immediate correction or elimination. Easy exit in case of fire is necessary. The administrative group will want to make a frequent inventory of all health and safety factors. Group leaders usually take responsibility for maintaining fresh first-aid supplies, but the administrative group should have this clearly understood and require periodic reports.

In planning a new building or in modernizing an old one, attention

must be given to traffic and sound control. Open corridors carry sound. Adequate sound interception can be provided, so that there need be no interference between children's or youth groups and weddings, business meetings, and study groups. Separate entrances for agency and other club groups are often recommended. There is a disadvantage in having a separate entrance in that it suggests organizational separation, whereas integration of program is even more important than traffic control. For multiple-use buildings, sound control and interception are most important.

Agency groups do not seek deluxe quarters. It is important, however, that they be considered an integral part of the church's program and that their needs be given the same kind of consideration given to other groups in the church.

In some communities the YMCA and YWCA are able to provide space for church groups, especially for interdenominational activities. The administrative group of a church will want to explore possibilities of using these and other meeting places outside the church building.

Concern for boys and girls is the key to good administration. A church which provides for good administration of its whole Christian education program, in the interest of rendering the best possible service to children and youth, usually finds itself improving its church school and youth fellowship activities as well as its agency program. It also finds more and more children and youth participating in the whole program, rather than emphasizing one activity and neglecting the others.

Community-wide planning

by Hughbert H. LANDRAM

Executive Secretary, Department of Christian Education,
The Church Federation of Greater Chicago.

COORDINATED PROGRAM PLANNING for the best possible service to children and youth can be encouraged and guided through planning on a community basis. Representatives of all the churches in an area that forms a natural cooperative neighborhood, and representatives of all the agencies working with children and youth in that area, can greatly enhance their efforts by planning together.

The demand for such cooperative planning has come from many communities. Leaders of churches or agencies or both have come to feel that separate planning alone results in waste and ineffectiveness. Faced by needs they were not meeting, they have come together to discover ways of pooling their skills and resources for the sake of children and youth for whom they are responsible.

In many cases community planning also has been stimulated through city, county, or area meetings called by national or area leaders.

There has now been sufficient experience in both types of meetings to serve as a guide to communities wishing to develop cooperative working relationships.

Pool studies of community needs

With all that the churches and agencies are doing there are in most communities many children and youth who are not reached at all by voluntary religious or character building organizations. Churches and agencies, by working together, can mobilize the resources of a community for an all-out effort much better than they can by working separately.

Many churches feel impotent in the face of increasing juvenile delinquency and near-delinquency. Even in communities where there is a low delinquency rate there are many children and young people not being

reached by any church or agency. A much greater influence in a community can be exerted through cooperative action than by churches and agencies working separately.

Make full use of resources

Leaders meeting together for community planning often find that there are facilities that are not fully used which could be made available to children's and young people's groups. The cooperative group should take into consideration not only the facilities of the churches, the public schools, and the YMCA and YWCA. It should also consider parks, playgrounds, lots which could be turned into playgrounds, and facilities for day camping.

Community leadership schools for church school leaders have long been popular. Training programs for agency leaders are equally helpful. Not much exploration has been made of possibilities of sharing across these lines, and of making a comprehensive approach to recruiting and training leaders for the whole program for children and youth. With the wave of child population moving into the age range for agency groups, all the leadership resources of most communities will be needed. Churches and agencies can well face this situation together, especially where there is an abnormally rapid turnover of population in the community.

Plan programs cooperatively

Churches and agencies have insights and skills which are not shared just by meeting in the same building. It is as leaders get together to share their understanding of boys and girls, their knowledge of problems in the community, and their experience in program and leadership, that they become helpful to each other. Much of

this sharing can be done on a community basis.

Representatives of the church and agencies can be brought together, especially for clearance of schedules. One very helpful service is the development of a community calendar of children's and youth activities which helps to prevent overlapping and provides wider coverage. This often results in a much improved schedule of regular meetings, special programs or hikes, and summer camping. Also, it may help in finding ways of protecting more time for the family unit rather than to extend the tendency toward the fragmentation of the family's time and energy.

Perhaps there should be more community activities in which the children and youth have opportunities to participate in community-wide events, rather than only in their own organizations.

One of the chief complaints of church school leaders has been the seeming frequency of absences from church school and church services because of overnight hikes. This can often be straightened out by discussion within the Board of Christian Education and with the unit leaders, but community conferences help to bring the problem out into the open. Among other considerations it should be recognized that mere absence from the home church service is not the real problem. It is the break in continuity of the church school work, and the lack of integration of the whole program for children and youth. Any absence for hikes or camping should be prepared for and reported on as an integral part of the ongoing program of the church.

Understand each other

Community meetings of leaders for planning can do much to develop a team spirit among all the church and agency leaders. Leading an agency group can be a lonely job—especially if the unit meets when no other groups are in the building, and if there is no cooperative planning.

Problems are diminished and all leaders are strengthened when church and agency leaders of a community get together to:

1. Study the goals which the churches and agencies of the community share and the goals that are distinctive.

2. Consider which activities of each church and agency can accomplish these goals, both shared and distinctive.

3. Determine whether the churches and agencies together are actually

(Continued on page 39)



**in Christian
Education**

Prepared by
the Department of A-V
and Broadcast Education of
the National Council of Churches

The News Reel

Completely Revised, New Audio-Visual Resource Guide Off the Press by the 15th

With more than one-fourth of the print order sold out before a line of type was set, the long-awaited Fourth Edition (1958-59) of the AUDIO-VISUAL RESOURCE GUIDE rolls off the assembly line this month. Edited and published by the National Council's Department of Audio-Visual and Broadcast Education, the GUIDE has become the "standard" in the evaluation of church-related A-V materials.

More than 2,500 motion pictures, filmstrips, slide sets, and recordings are analyzed critically and classified in the key volume. An entirely new editorial format has been adopted to make the GUIDE easier to use than its predecessors. This necessitated the rewriting of all evaluations published in the Third Edition (1954) and its Supplements (1955, '56, & '57) which were carried over. All technical data was rechecked on these materials to insure the greatest possible accuracy.

Three "bonus" sections offer information on feature-length films in 16mm, agencies rendering services to the church-related A-V field, and a general bibliography of the subject area. The book has been drilled according to standard three-ring binder measurements so that it may be placed in a loose-leaf notebook cover, saving it from wear and tear.

A reproduction of the cover design (which will be printed in two colors) appeared in the June *International Journal*, page 25, together with a coupon which may be used in ordering.

Since the GUIDE is available *only* from DAVBE, you will want to send your check or money order for \$10.00 (postpaid) to
**AUDIO-VISUAL RESOURCE GUIDE
NATIONAL COUNCIL OF CHURCHES
257 FOURTH AVE.
NEW YORK 10, N.Y.**

Quantities are limited.

Harrisburg, Pennsylvania A-V Trust One of a Kind; Offers Wealth of Materials and Helps to All Character- Building Agencies and Churches in County

by George B. Ahn, Jr.

Project-director (part-time), Browning
A-V Trust, Harrisburg, Pennsylvania.

LEADERS AND WORKERS of more than 250 churches, Protestant agencies, and community character-building organizations in the greater Harrisburg (Pennsylvania) area are using the 4th edition of the *Audio-Visual Resource Guide* in selecting effective audio-visuals for a variety of uses. The churches represent 16 denominations. During the year, 210 of these churches and agencies will be able to keep up-to-date with evaluations of new materials and with news of the audio-visual world by reading issues of the *International Journal of Religious Education*.

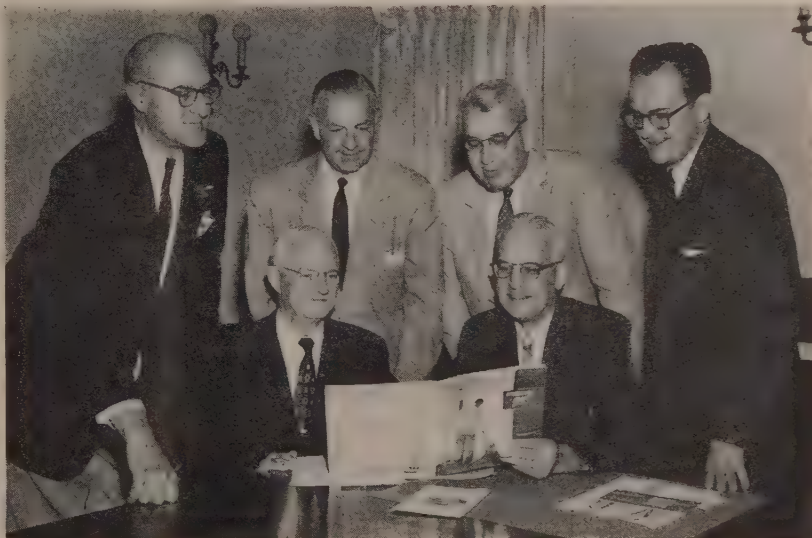
This widespread interest in what's good and new in audio-visual education is nothing new in the Harrisburg area. It has been going on since 1952, when the Ida W. Browning Audio-Visual Trust was established in the will of the late Mrs. Browning. The Trust provides for the use of the annual income from \$341,000 "for the promotion of religious, educational and character-building purposes in Harrisburg and vicinity, through audio-visual educational means."

As one of a variety of services, the Administration Committee of the Trust offered free copies of the *Resource Guide* and free, two-year subscriptions to the *Journal*, following the transfer of "cur-

rent evaluations" from the Visual Education Fellowship to the *Journal*. For four years previously (1954 to 1957), memberships in the VEF, paid for by the Browning Trust, varied from 150 to 204 among the churches and agencies of the area. More than \$10,000 has been invested in these services.

In the six years that the Trust has been in operation, audiences totaling more than 500,000 have seen and/or heard audio-visuals presented without cost to the churches or agencies. More than \$55,000 has been used in the form of \$50.00 allowances in each of six "Service Projects" for reimbursement of the rental or purchase cost of audio-visual materials and equipment.

Invitations to participate in each Project are sent to the spiritual leaders of all Jewish, Protestant and Roman Catholic congregations in the Harrisburg area, as well as to the executives of church agencies and community character building organizations, with complete information concerning "directions and procedures." Before any funds are paid the pastor or executive submits a "declaration of intent" to participate and use the allowance. A report on the use of each material and/or piece of equipment must be filed before reimbursement of the rental or



Administration Committee of the Ida W. Browning Audio-Visual Trust of Harrisburg appreciates evaluations given in the "International Journal." Front row: ROBERT R. LOBAN, GEORGE B. AHN, JR., project director; back row, left to right: PAUL H. RHOADS, FRANK F. DAVENPORT, JR., REV. JOSEPH M. WOODS, JR., AND REV. CURTIS A. CHAMBERS.

purchase cost is made. There is no control by the Trust of the audio-visual materials or equipment selected or how or where it is used as long as there is conformity with the terms of Mrs. Browning's will—for "religious, educational and character-building purposes."

Sponsorship of the annual Harrisburg Audio-Visual Institute has been another service of the Trust. Top-flight national and local leaders take part in this training experience. Nearly 970 persons have attended the six institutes, which have cost the Trust about \$4,000.

As a community-wide service, the Trust sponsors the Cooperative Film-strip Service at the Harrisburg Public Library. Here, any responsible person or group may obtain on the same basis as books any of the more than 200 film-strips which have been contributed by churches and agencies participating in Trust projects. Projection equipment and a three-speed record player also are available on loan at the library, as well as at the United Churches office.

Funds of the Browning Trust have been allocated for support of the public showing of a motion picture on the life of Christ during three Lenten periods and of other films in "preview" sessions. Contributions toward the cost of a television religious news program on a local station also have been made and hymn recordings have been purchased for all radio stations in the area.

Policies for the expenditure of the approximately \$15,000 a year income which the Browning Trust receives are established by an Administration Committee, defined in Mrs. Browning's will as consisting of three appointees of the Central Trust Company, a Harrisburg bank, and two of the United Churches of Greater Harrisburg and Dauphin County, the area's interdenominational agency. Four of the five members have served, without remuneration, since the committee was set up in 1952.

As far as is known, the Browning Trust is the only fund of its kind in existence. No effort has yet been made to evaluate the "religious, educational and character building" extent of its services.

Current Evaluations

(from a nationwide network of interdenominational committees)

Back into the Sun

27-minute motion picture, b&w. Produced by the National Film Board of Canada, 1957. Available from most state university and mental health film libraries. Rental rates will vary.

The Day Hospital of Allan Memorial Institute of Psychiatry in Montreal stands in a class by itself as a pioneer in one concept of mental treatment. Patients come for daytime treatment but return to their homes and families at night and over week-ends. Through the story of a woman who lost confidence in her ability to cope with daily life, we see how this unique medical center uses drugs, individual interviews, occupational therapy,

socio-drama, and group talks to help patients regain mental health.

Technically excellent, this outstanding production avoids professional jargon and, using a familiar case history situation, is successfully aimed at the lay person. *Highly recommended* as an instructive discussion stimulator and motivation piece, it should help erase the stigma often placed upon persons with mental illness. Sensitive insights into human behavior are shared along with actual examples of socio-drama so simply that non-professionals can understand the principles and practice involved.

(VI-C-1)*

The Better Lot

29-minute motion picture, b&w, guide. Produced by the Methodist Church (TV, Radio, and Film Commission), 1957. Available from Methodist Publishing Houses. Rental: \$8.00.

When a boy assigned to their custody by the juvenile court is caught in the act of burglary, the Kendalls feel their efforts on his behalf have been in vain. A wise judge induces them to give the lad another chance, and they reluctantly agree. Only as he is apprehended again do the couple realize how little they have really given him in terms of love and understanding.

Though the story and its enactment are uneven, the film offers some real "meat" for discussion, and is recommended as a discussion stimulator with parents, leaders, and teachers. As it stands, it would be acceptable for the same audiences as a motivational aid. The boy's change may seem too sudden for some viewers; others may find themselves more concerned for the couple than the boy when the producer's purpose evidently was to cite the needs of all three.

(IX-A/B-6)*

Beyond Brick and Mortar

32-minute motion picture, color. Produced by the Disciples of Christ (United Christian Missionary Society), 1958. Available from the producer. Rental: \$8.00.

An American builder, his wife and their family, upon their return from a year of service in Africa, look back upon their experiences. The man had answered his denomination's call for trained construction supervisors and had invested those months in its overseas ministry. The entire family comes home with an increased awareness of the Christian world mission that goes "beyond brick and mortar."

Recommended as an instructive promotional and motivational piece of material with *junior highs through adults in churches of the sponsoring denomination*, it would be acceptable for the same uses and ages in other congregations. While it deals with specific projects, the continent's needs are such that this

*Subject areas used to classify A-V materials by the AUDIO-VISUAL RESOURCE GUIDE described above, under "News-reel."

denomination's program is measurably similar to those of other fellowships. Thus, the basic thesis and appeal is common to all.

The device of using a lay builder as narrator has strong potential appeal, yet we see relatively little of this construction in progress or completed. This need not weaken the value of the film but may be noted by some. Technical qualities are adequate for the job; some color photography—shot under poor conditions—is understandably average.

(V-C-1)*

Bible on the Island

51-frame filmstrip, color, with 33½ rpm recording, script. Produced by the American Bible Society, 1957. Available from the producer. Sale: \$6.00 with recording, \$4.00 without.

The influence of the Scriptures is dramatized in a true story of a U.S. army patrol's experiences on the island of Okinawa during World War II. Advancing on the village of Shimmabuke, they meet the village chief and school teacher and learn how much different from many other islanders the villagers are because of being Christians.

Giving a dramatic build-up to this true story, the filmstrip is recommended for *junior highs through adults* as an instructive promotional piece. The story development and script are very good though the art work lacks imagination and the sound track is occasionally indistinct.

(III-E-4; V-C-9)*

The Book of Ecclesiastes

29-minute motion picture (kinescope), b&w. Produced by Syracuse University, 1956. Available from National Educational TV Film Service libraries. Rental: \$4.75.

Four panelists discuss Ecclesiastes, assessing its literary and theological value. In analyzing its structure, they point out the book's four main parts. Finally, the quartet speculate on the author's identity as well as his moral, political, and religious dispositions.

For church group somewhat familiar with the book and desirous of a serious study of its contents, the film would be recommended as an instructive discussion stimulator with *young people through adults*. In attempting to reach the heart of Ecclesiastes, penetrating questions are raised that would be great hooks for follow-up discussion. Technical qualities are good.

(III-C-2; E-1, 2)*

Boy with a Knife

19-minute motion picture, b&w. Produced by the Community Chest and Children's Bureau of Los Angeles, 1956. Available from the producer, International Film Bureau, and some other educational film libraries. Rental rates will vary.

Using a youth service agency case history, this film delves into the family

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life of a delinquent adolescent to find the source of his maladjustment. Investigation shows that rejection by his step-mother and indifference from his father lead him to join a neighborhood gang and carry a weapon as means to security. As a social worker slowly befriends the boys in the gang and seeks to reach their parents, some of the parents realize the nature of the situation facing the boys and attempt to find solutions for the problems.

Effectively illustrating some causes of teen-age unrest, it is recommended as an instructive discussion stimulator with parents, teachers, and leaders. The emphasis upon the need for understanding and skill in dealing with such problems is another strength. Technically well done, it should be of interest to all who

would be concerned with adolescents even though some may disagree with the realism of the treatment.

(IX-A/B-6; VII-D)*

A Boy of Mexico: Juan and His Donkey

11-minute motion picture, color or b&w, guide. Produced by Coronet Films, 1955. Available from most state university film libraries. Rental rates will vary.

Juan, his father, and their donkey set off to gather fire wood to sell in town and happen upon a motorist who has run out of gas. Mounting the animal, Juan rides to the village to buy some. In return for the favor, the motorist offers to help gather the wood while



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the boy is gone. When he returns, the man gives him a token amount of money for his help and Juan is pleased that he can now buy a new serape.

Recommended as an instructional film with primaries and juniors, it might find use as a modern Good Samaritan story. The script is written with the utmost simplicity and clarity, and the boy's warm friendliness may be contagious. Some viewers may question Juan's acceptance of the money but the circumstances portrayed tend to justify a small reward.

(VIII-B; VI-B-2)*

Buddhism series

Three 30-minute motion pictures (kinescope), b&w. Produced by television station KETC, 1956. Available from National Educational TV Film Service libraries. Rental: \$4.75 each.

Part I tells the story of Buddha, how he grew up, and how he went out alone seeking eternal life. He accepted the basic principles of Hinduism, but thought it too cumbersome and could not abide by its rules of social distinction. After much hardship and failure, he developed the beginnings of this religion.

Part II illustrated Buddhism's similarity to other great religions. The Buddhist approach to life is outlined as being essentially one of a doctor with a symptom, diagnosis, prescription, and treatment. This fourth point or "eight-fold path" concerns itself with knowledge,

aspiration, speech, behavior, livelihood, effort, mindfulness, and meditation.

Part III explains Buddhism's two main divisions—Hinayana and Mahayana—and the basic causes behind the division. The religion's missionary movement is focused especially on its progress in Japan. Here another division, called Zen Buddhism, scorns reason and operates on intuition.

Recommended as instructional materials and discussion stimulants with young people through adults, the series would be acceptable for the same uses with senior highs. In spite of the technical deficiencies found in many kinescopes, these motion pictures are some of the best presentations on the subject. The lecturer has an excellent understanding of Buddhism and presents a wealth of material sympathetically and concisely. Utilization leaders will be wise if they use one part in each of three sessions.

(I-E)*

Breaking Habits

29-minute motion picture (kinescope), b&w. Produced by television station KOMU-TV, 1956. Available from National Educational TV Film Service libraries. Rental: \$4.75.

A University of Missouri professor interviews four young people who have broken themselves of undesirable habits. Principles that can be applied specifically to smoking and alcoholism are illus-

trated and discussed. The film points out that to break a habit one must know what needs it satisfies, have a strong urge to break it, and practice the new ways of satisfying the needs formerly met by it.

A realistic and straightforward presentation is somewhat weakened by the poor technical qualities often found in kinescopes. If a group is prepared for this type of limitation, it could be recommended as an instructional discussion stimulator with senior highs through adults. Undesirable habits are not condemned purely for the sake of condemnation; rather, the approach is positive and objective.

(VI-C-I)

Children's Bible Adventure series

Seventeen 13-minute motion pictures, color. Produced by Moody Bible Institute, 1953-55. Available from some denominational and other Moody film libraries. Rental \$6.00 each.

(Also available as filmstrips, color, with or without 33 $\frac{1}{3}$ rpm recording—four stories to a record, scripts, with exception of "Serpent of Brass." Produced in 1955-57. Sale: \$22.50 for each set of four filmstrips and recording, \$5.00 for one filmstrip without recording. Titles are given below according to their groupings in filmstrip sets.)

Noah and the Ark (54 frames). Illustrating the folly of those who ignore God's commands by lying, cheating, and stealing.

Naaman, the Leper (65 frames). Illustrates the values of Christian witnessing as demonstrated by a little girl who felt too unimportant to count.

The Fiery Furnace (52 frames). Presents the story of three who exemplified Christian courage.

David and Saul (55 frames). Points up the worth of Christian humility when antagonistic toward those who would ridicule.

Daniel in the Lions' Den (45 frames). Encourages honesty and fair play, especially in admitting to one's misconduct.

Jonah and the Big Fish (44 frames). Relates the lesson in obedience for two boys who would skip school.

The Red Sea (51 frames). Teaches the power of God and the truth that with him all things are possible.

Samson (44 frames). Visualization of how human beings are weak in their own strength.

Elijah and the Prophets of Baal (53 frames). Emphasizes the constancy and fidelity of God.

Walls of Jericho (49 frames). Shows how failure to live up to responsibility is a real sin.

Baby Moses (49 frames). Demonstrates that all of God's children have a place of service.

Gideon (41 frames). Stresses that in God's eyes no one is a "nobody" and he rewards daily expression of faith.

Ahab, the Pouting King (40 frames). Teaches the error of thoughtless selfishness.

Elisha and the Syrian Army (41 frames). Indicates how freedom from fear is available by trusting in God.

The Call of Samuel (36 frames). Encourages unselfish giving to the Lord without thought of reward.

The Wisdom of Solomon (39 frames). Stresses the seeking of eternal rather than temporal "things."

Serpent of Brass. Visualizes how God's remedy for the "poison of sin" is faith in him.

Each motion picture presents the Old Testament story with modern applications. Two or more youngsters come to either Mr. Fixit or Uncle Bob with a problem. As the conversation develops, he brings out a book of Bible stories and reads the one that speaks to the children's questions. Still pictures from the book are scanned by a "fluid camera" during the narratives. In conclusion, the adult offers a sermonette on the applications of the story.

The filmstrips include only the still pictures from a given story and omit contemporary applications except for the moralization on the final frames.

For the sake of clarity, it would be well to discuss the motion pictures and filmstrips separately. With regard to the former, the producer should be commended for the attempt to bring alive meanings inherent in the stories. That the results are but moderately successful is an oversimplification. Some viewers will appreciate the rather natural acting of the children and the adult's informality; others may feel the youngsters are a bit artificial and that the conversational dialogue sounds contrived, the children becoming too easily convinced. There will be mixed reactions to the artwork involved, too. Vivid in color and detail, it may strike some as overly grotesque in scenes depicting physical violence.

All things considered, the materials could be recommended as instructional discussion stimulants and motivational aids with juniors in church schools following conservative interpretations of the Bible, acceptable for the same uses and age level in more liberal circles. The filmstrips, by omitting the tie-ins to present-day problems, would be acceptable as instructional materials with juniors in conservative fellowships but would be limited for the same use and

age level in liberal churches. Using nothing but the artwork described above, the visual aspect commands too much attention and thus deflects the narrative's impact.

The scripts' theological shadings would be challenged by a number of religious educators. General photography and sound recording are technically good.

(The entire series of motion pictures and filmstrips: III-C-2; I.

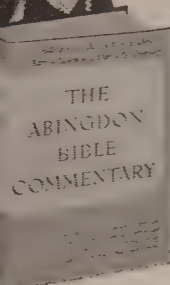
The motion pictures listed only—*Noah and the Ark*: VI-A-3; B-5. *Naaman, the Leper*: VI-A-4; B-9. *The Fiery Furnace*: VI-A-2. *David and Saul*: VI-B-3. *Daniel in the Lions' Den*: VI-B-5; 8. *Jonah and the Big Fish*: VI-B-8. *The Red Sea*: VI-A-2. *Samson*: VI-A-3. *Elijah and the Prophets of Baal*: VI-A-2.

Walls of Jericho: VI-B-8. *Baby Moses*: VI-A-4; B-9. *Gideon*: VI-A-2. *Ahab, the Pouting King*: VI-B-9. *Elisha and the Syrian Army*: VI-A-2. *The Call of Samuel*: VI-B-9. *The Wisdom of Solomon*: VI-A-3. *Serpent of Brass*: VI-A-2)*.

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Worship Resources

Primary Department

by Caroline Cole PINEO*

THEME FOR OCTOBER:

Glad to Grow

For the Leader

"A child learns only that which makes sense to him and only as it affects him." (Merrill Bush)

What does this mean to a leader of worship for primaries? It means that she will focus her thought and attention on Tim and Mary and the others as individuals, not on groups. She will select themes and materials that a child this age can understand, that fit his experience. She will strive continually to discover what his world is like, how it looks to him and what he is doing about it. She will provide opportunities for the primary child to share in discussion, read Bible verses, tell a story, select a picture, etc. Observing him in these activities, she gains insight into his skills and into what he is learning about worship and through worship.

Among other things the worship leader will, during the coming months:

1. Encourage children to share their own ideas and questions, find ways to record these ideas, catch and create a mood, use examples and illustrations from local experiences.

2. Think through carefully the theme for the month and the suggested weekly plans, underscoring materials which seem of special value.

3. Remember there is nothing sacred about themes, orders of service or materials. Like study materials, these suggestions are not something to "get through" or "use all of." Only the teacher will know best how to select, adapt, add, to make the services "come alive" on October Sundays.

4. Discover a great variety of ways to use what children have learned. As an

example, a hymn is not just a song; it may also be used as a story, a poem, the basis for a discussion, the thought for a prayer, or as the theme for creative arts. Also the story about the hymn and its author may be of interest.

5. Arrange a place to display pictures and objects which will stimulate a mood and ideas, will record group thinking and decisions, and will become a link from one week to the next. The children will enjoy helping with selections and arrangements for the display. Dark cloth hung against the wall or over a bulletin board, or a folding screen would be an effective background. The selection of pictures and objects will depend on space and specific plans. A few suggestions for this month are included with the weekly themes.

The theme for October is *Glad to Grow*. Primary children are proud and happy to be growing up. They go to school, learn to read, write and count, increase their skills in active sports and games. They like to make things. They are curious and eager. To them holidays are of great importance. They find it hard to wait for tomorrow. Their world is growing bigger all the time. Relating such experiences to God's purposes and plans is the objective for these services.

The first service is suggested in greater detail than those following. The leader may develop subsequent services as seem most suitable for her group. There is no best way; experimentation will help the leader grow in understanding and skills.

The suggested prelude for the month is "Glad I Am to Grow," No. 129.

A suggested good-bye hymn (if worship is after class session) is "As We Leave This Friendly Place" (words and music printed herewith).

Hymns should be selected carefully to include some familiar ones and not more than two new ones during the month. Learn a new one during pre-session time. One or more of the group may learn it first and then lead the larger group. Listen to the music. Use the words in many ways.

RESOURCES

The following books will be referred to often during the coming year, so arrange to have them available. If they are not in your personal or church library, they may be ordered from your denominational bookstore.

Children's Worship in the Church School, Perkins (Harper) \$2.50.

More Children's Worship in the Church School, Brown (Harper) \$3.00.

Children's Prayers from Other Lands, Spicer (Association Press) \$1.75.

Hymns for Primary Worship, (Westminster or Judson) \$1.25.

The Whole World Singing, Thomas (Friendship Press) \$2.75 cloth; \$1.50 paper.

Sing, Children Sing, Thomas (Abingdon) \$1.50.

Bible References. In addition to the Revised Standard Version and King James Bibles, check references with other

versions (Moffatt, American Revised Standard, for instance). Choose whichever expresses best the thought for your children.

For information about Hallowe'en projects which encourage children to dress up and visit neighbors to ask for things for others rather than for themselves, write one of the following:

"Friendly Beggars," Educational Materials for Children, A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

UNICEF, United Nations, New York City.

1. Glad to Grow

WORSHIP CENTER: (See 5 in "To the Leader" above.)

If space permits, divide the area into two sections with pictures and objects illustrating:

1. Stages of natural growth (seed to flower, seed to tree to apple, or seed to plant to pumpkin; egg to bird; kitten to cat or puppy to dog; baby to boy to man; Baby Jesus to Jesus as a boy to Jesus, the Teacher.)

2. Stages of growth in abilities and understanding (baby crawling, to small boy riding a tricycle, to older boy riding a bicycle. Sequence of helpful work at home: sharing a toy, to giving money to buy a gift—such as milk—for an unknown friend.)

PRELUDE: "Glad I Am to Grow," No. 129

SONG: "All Things Bright and Beautiful," No. 30

LEADER:

(Call attention to the pictures illustrating stages of growth, helping the children to understand the different kinds: the natural growth of plants, animals and people, growth in physical and mental skills, and growth in understandings and ability to help others. Encourage them to think with wonder about the strange fact of growth and to realize that the power to grow comes from God. The Bible tells about the plans of God for food, water, air, sunshine, work and rest which make growth possible. Read a few selected verses from Psalm 104 or Psalms 74:16, 17 and 147:8; and Ecclesiastes 3:11a.)

POEM: A girl named Ann once asked the question, "How does God make things grow?" Here is what she said. (Read the poem "How," in *More Children's Worship*,² page 185.)

SONG: "Glad I Am to Grow," stanza 1¹

LEADER:

Can you wear the same clothes to school this Fall as you did last Spring? Why not? (Let children suggest ways in which they have grown in the last six months.) Every living thing grows—and that means you, too.

(Suggest a moment of quiet during which each child is to think of some new thing he or she has learned to do since last Spring, such as to write his name, swim, ride a bicycle, cook, play a game, make something in crafts. If the group is not too large, let each person respond.

(Draw out by questions or illustrate from the children's experiences ways in which they have grown also in ability to

*Editor of Educational Materials for Children, American Friends Service Committee, Philadelphia, Pa.

¹Hymns for Primary Worship

²More Children's Worship in the Church School

think, take responsibility, make decisions, do helpful things.)

Learning to do all of these things takes time and practice. You can't say, "I'll read today," and then read. You can't get on a bicycle and take off down the hill and reach the bottom safely without first learning how to ride. And you can always learn to do better.

It's impossible to count all the ways that boys and girls grow. Growing is going on all the time because that is God's plan for living things.

SONG: "Glad I Am to Grow," stanza 2¹

LEADER:

What was the first word of our song? Being "glad" is part of the fun of growing up. Let's look at our pictures again. Here are some gladness-thoughts about them. (Adapt to the experience of the group.)

We are glad God has created such a beautiful world, that the little flat, white seed we planted last Spring has grown and grown until it now is a big, round pumpkin for Hallowe'en. (Or sunflower for seeds for birds, flowers to add to beauty of home, vegetables to enjoy during winter.)

We are glad that God has planned for us to grow. As we grow taller and stronger, we can reach higher, run faster, play games better. As we learn, we understand better and find answers to some of our questions and wonderings.

We are glad to remember when Jesus was a boy, too. He liked to do the same things we do. He often thought about God and God's world. He asked God to help him. A verse in the Bible tells us about Jesus' growing. (Read Luke 2:52.)

We are glad to remember that when we do kind and brave and thoughtful things, we are growing as Jesus did.

OUR PRAYER FOR GROWING: "Prayer," page 75 or "Growing Prayer," page 180, in *More Children's Worship*.² Let the children express in their own words their joy in anticipating the new school year and the opportunities they will have to grow in all these ways. Their thoughts may be put in the form of a litany of prayer, beginning something like this:

Leader: Help me to . . . so I will grow.
Response: Thank you, God, for this year to grow.

LITANY (if prepared, as suggested above)

SONG: "As We Leave This Friendly Place" (printed herewith)

2. You Can Count on Me

WORSHIP CENTER: Pictures to illustrate ideas in the discussions, including some from family experiences.

SONG: "O God Whose Laws Will Never Change," No. 15

LEADER:

Some things in this world we are sure of. Two plus two are always four. Two nickels always make a dime. If you drop something heavy it will fall. Morning follows night and the sun always comes up whether we see it or not. October always follows September. (Ask for other suggestions: stars, colors in rainbow, growth of seed when cared for, etc.)

READ Genesis 8:22

POEM: "These Things We Know," stanza IV, page 161

¹Children's Worship in the Church School

As We Leave This Friendly Place

Segne Uns

VINCENT B. SILLIMAN, 1935

Adapted from Chorale 38
JOHANN SEBASTIAN BACH, 1685-1750

From *A Hymnal for Friends*. Permission granted by the Religious Education Committee of the Friends General Conference.

MOMENTS OF QUIET: (Pause after each statement.)

We are glad that we can depend on God's laws.

These laws are God's way of helping us to understand him better. Do you think we can depend on at least some *people*? (Parents, teachers, other adults or friends who have proved dependable.)

SONG: (Sung as solo, duet or quietly by all) "Glad I Am to Grow," stanza 2

LEADER: When someone says "I can count on you," what does he mean? (Let children give their ideas.)

STORY: "The Festival of Loyalty"

Bartels was an old man living in Germany, but not yet too old to watch his master's sheep.

One day a butcher came to see him. "I'd like to buy some sheep," he said. "Will you sell me some? The Count won't need to know anything about it. I'll pay you a good price and you can keep the money for yourself."

"Indeed, no," replied Bartels indignantly. "They are not mine to sell. I am head shepherd. I must take care of my master's sheep. How dare you ask such a thing of me!" With that Bartels began beating the butcher, who left in a great hurry.

A few days later the Count sent a message to all of his people. "Come to the marketplace. I want to talk with you." And so they came. The Count began to speak. "Listen, my people. I have something important to tell you." A great hush came over the crowd.

"There has been a rumor going around," he continued. "You may have heard it too. Some folks are saying that Bartels, my head shepherd, is not loyal. They say he has been selling sheep for his own profit. But I tell you this is not so. I know, because I tried to buy some."

The Count looked over at Bartels, whose mouth was wide open from surprise! "I know," continued the Count, "because I dressed up as a butcher and I went to Bartels to make a deal. I only wish you could have heard what he said to me. And so today I stand here before you to pay honor to Bartels for his honesty and for his loyalty.

"Do not listen to jealous neighbors, I tell you. And one more thing. I now

make a special decree. Every year there shall be a Festival of Loyalty as a memorial to my servant's loyalty."

That happened more than 600 years ago. But if you were to visit the little town of Mark Groningen, Germany, on a special day this Fall, you would see the orchards hanging heavy with fruit, vines full of purple grapes, great stores of oats and rye and wheat filling the barns. You would also see great crowds of people dressed in their shepherd's costumes: blue coats with red vests and gold buttons and knee breeches. It is a holiday for all, with laughter and games and dancing and a play to tell again the story of Bartels. Every Fall these people like to remember again the shepherd whose master could say "I can count on you." C.C.P.⁴

SONG: "Father, We Thank Thee for the Night," No. 43

LEADER:

(Refer briefly to suggestions made by the children just before the story. Emphasize that we learn by doing, that practice helps us grow stronger in doing what is right, just as in everything else.)

Moses knew that God wanted his people to be dependable—to do always what was right. This is what Moses told his people. (Read Deuteronomy 6:18a, also Isaiah 1:17a)

PRAYER-POEM (playing tune as background) or SONG: "I Love the Quietness of Prayer," No. 39, stanzas 1 and 3

MOMENTS OF QUIET WITH DIRECTED MEDITATION:

We are glad we can count on God. We are glad, too, that we can count on all who follow his laws. Help us to grow strong to do what is right and brave and true so others can count on us. We are happiest when we are doing what we know is right.

SONG: "As We Leave This Friendly Place"

3. I Will Do My Best

WORSHIP CENTER: Pictures to show careful workmanship, including work done

⁴Written by C.C.P. and published in *Thoughts of God for Boys and Girls*, Connecticut Council of Churches

by children as well as by adults.
READ from Acts 10:38: "Jesus of Nazareth . . . went about doing good."
POEM: "When Jesus Walked Upon the Earth," p. 105
SONG: "Friends of All," No. 84
STORY: (Use one or both. Perhaps they can be told by children.)

THE FLOWER BOX MAKER

In the Italian market-place a workman was very busy making a flower box. He did not notice the Duke who walked by on his way from the Palace. The Duke stopped and watched for a few minutes. "What are you doing?" he asked.

"I am making a flower box."
 "Well then, my son, why do you take so much time on it! Don't you know it will soon be filled with dirt and your work won't show?"

Quickly the workman replied, "O sir, the Good Lord was a careful carpenter, you know. He would want me to take a great deal of time to do my best even though no one would ever see it."

The Duke did not like this and snapped back angrily, "Enough, sir. Your name? What is your name?"

"I am Michaelangelo, sir."
 The Duke was shocked with surprise, for he was talking to the great sculptor who was famous for the wonderful statues he had made. Michaelangelo took just as much care with a flower box as he did with the statue of Moses.

THE ROOM CLEANER

When Booker T. Washington went to

'Sing, Children, Sing

Hampton Institute and asked if he could go to school, the teacher listened to his story. She didn't say "Yes" and she didn't say "No." Instead, she said, "The room next to this one is dirty and dusty. Please clean it."

Booker knew that this was his chance to prove what he could do! Four times he went over everything and when the teacher came back to check on his work, she could not find a single speck of dirt or dust. "You will do," she said. That is how Booker Washington got a chance to go to school. When he was asked to help he did his very best.

LEADER:

In what ways were Michaelangelo and Booker Washington alike? Why do you think they did such careful work? Jesus liked to make things of wood, too. Here is a poem that tells us about it.

POEM: "When Jesus Was a Little Boy," No. 101

LEADER: Let us find some Bible verses that help us understand that God wants people to do their best (Proverbs 20:11a, Isaiah 1:17a; John 15:14)

SONG: "Glad I Am to Grow"

LEADER:

Sometimes you say, "I did the best I could." How do you know you have done your best? (Let children make suggestions. Remind them that what is best at one time may not be best at another, that what is best for one may not be best for another. One's best becomes better and better with practice. As one grows, he can do better.)

POEM: "What Can I Do for You, God," p. 89

PRAYER
CLOSING SONG

4. Fun for Everyone

WORSHIP CENTER: Hallowe'en motifs, plus pictures and publicity pertaining to projects to be sponsored locally, if any. (See addresses in "For the Leader" above.)

POEM: "It's Hallowe'en"

Drying leaves are rustling on the trees, Big bright bonfires flame up with the breeze,

Raided pumpkin patches now are bare. Jack-o-lanterns grin out here and there.

Owls are hooting at the Harvest moon; Wailing bagpipes play a shivery tune; Ghostly sheeted figures, fat and lean Stroll in silence dark—It's Hallowe'en.

CARMEN MALONE

SONG: "Friends of All," No. 84

LEADER:

If someone were to ask, "Why do you like Hallowe'en," or "What makes Hallowe'en fun?" what would you say? (Dressing-up, making jack-o-lanterns, parties, treats, visiting people.) Many of these ideas prove that fun that is shared is really the most fun, because it is enjoyed by others.

What about playing tricks? Are they just for fun, jokes, or do they sometimes harm or hurt? What about collecting a lot of things for yourself? Is that as much fun as having a good time collecting something for someone else?

POEM: Words to "Our Beautiful Earth," No. 41

LEADER:

(Discuss local plans for Hallowe'en. Is there to be a project for UNICEF or AFSC or some local organization? How will such a project help answer the question raised in the poem just read? Mention that this is UN Week, a time to think about the many ways the countries of the world work together to help each other. Express gladness that Hallowe'en can be fun for everyone.)

POEM: "Doing Work Together," stanza 1, p. 134

QUIET THINKING: "Who Is My Neighbor?"

God is the Father of us all; we are all God's children.

All people are neighbors to each other. Some of us live in America, others in Asia or Africa. Some of us live in cold countries; some of us hot. Wherever we live, the world is one world.

All people are neighbors to each other. Some of our friends live next door, and some live down the street. Because we are friends, we want them to be happy, well and strong.

And our neighbors who live far away, in this country or across the sea, we want them to be happy too. We want good to come to everyone.

SONG: "Our Beautiful Earth," No. 41

PRAYER: Our prayer is one that boys and girls in Japan say. ("Prayer for Peace" from *Children's Prayers from Other Lands*, p. 115)

SONG: "As We Leave This Friendly Place"

"Children's Prayers from Other Lands"
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THE WESTMINSTER PRESS, Philadelphia 7

Junior Department

by Gertrude Ann PRIESTER*

THEME FOR OCTOBER:
Our Church

For the Leader of Worship

Although the pattern of Christian worship has changed from time to time in its development, there has always been a firm belief among Christians that worship is the basic foundation for our faith and for the living out of our beliefs. The Christian community as described in the New Testament constantly affirmed its belief in the importance of maintaining man's relationship to God through worship. At the same time it required some expression of that relationship in the human behavior of the worshipers.

Worship was never the means to an end, however fine that end might be; but it did help to produce individuals better able to serve God in their daily life and better able to worship him as he became more clearly known and more completely understood through their worship response to him.

This is the heritage out of which has come our concern for providing in the church school a meaningful experience of worship for our children. In any effort to make preparations for such worship, one is always mindful of the fact that it is God's reaching out and man's response to him that makes the experience possible. Difficulties that arise in worship are the fault of man, not of God. Therefore group worship depends for its vitality and meaningfulness upon the satisfactory relationships which the members of the group have with each other and with God. And as the worshipers seek together these relationships, there can be released the Spirit of God working in and through the group. Then there can come a real response to the awareness of this "Other" presence.

This is just as true of junior boys and girls as it is of more mature Christians. But this result presupposes an understanding of the needs and abilities of the group, as well as constant and careful planning with the juniors themselves to insure the choice of understandable materials which have some real meaning. Therefore the following worship suggestions are offered simply as guides and not as orders of worship to be followed without any attempt to adapt them to the particular needs and interests of your juniors.

Resource Suggestions

For a prelude to be used throughout this month, look in your youth hymnal or

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your church hymnal for some of the great hymns about the church. "The Church's one Foundation," "Glorious things of Thee are Spoken," "I Love Thy Kingdom, Lord," and "In Christ there is no East or West" are suggested choices.

For an offertory hymn you might like to learn "Thy work, O God, needs many hands," No. 128 in *Hymns for Junior Worship* (Westminster Press), if this is not familiar to your group. If some of the juniors are especially interested in music, they could work with your music leader or a special resource person to write a new verse to the tune.

Look carefully at that part of your room on which the juniors focus their attention as they gather for worship. If you have a table or a worship center, be sure it is clean, uncluttered, and that it has on it objects that contribute to worship rather than detract from it. An open Bible or an appropriate picture would be sufficient. Or from time to time you might like to use a simple arrangement of flowers or beautiful leaves. Be sure the juniors share in the responsibility for this table or worship center, and that they have an opportunity to express through it some of their own ideas.

Look over your list of hymns that are familiar to your group. Choose from it for use this month those which are related to the theme of the Church through the ages, the mission of the Church, and the demands it makes on those who are a part of its fellowship. Choose one new hymn from the following list, or from your own hymnal, to be used in various ways throughout the month. If you have access to a book which tells the story of the hymn or something about its author, be ready to tell all you can about the new hymn when it is read as a poem—if you follow that suggestion printed in the first service.

Suggested hymns: "In Christ there is no East or West," "Jesus shall reign where'er the sun," "We've a story to tell to the nations," or "Our church proclaims God's love and care" (No. 92 in *Hymns for Junior Worship*).

Note the special directions for those parts of the services which will require advance planning and the participation of the juniors. These will appear at the beginning of each suggested order of worship. You will need to determine just how the preparation can best be made in your own individual situation, either through special assignments, the use of a worship committee, or by classes taking turns assuming the worship responsibility.

1. The Church of God

ADVANCE PREPARATION

If the words of Psalm 122:1 are not familiar enough to your juniors that they can recite them in unison, ask one of the classes to be ready to read the words as the call to worship.

Decide whether you will use two juniors or several to present the conversation between the member of the early Church and the member of a present day church. If you have a worship committee, the members of that might plan to do this as a group conversation. Otherwise you will need to make copies of the dialogue for the use of two junior readers. Plan to practice with the juniors who participate, in order to get the feeling of a conversation instead of a read speech.

Ask several juniors to be ready to read together to the group the words of the hymn which you have chosen as your new hymn of the month. Have the story of the hymn ready to tell as you introduce it to the children if you have been able to locate such information.

THE SERVICE

PRELUDE: Chosen from the list of suggested hymns for this purpose. (See "Resource Suggestions" above)

CALL TO WORSHIP: (to be repeated in unison or by a previously chosen group of juniors)

I was glad when they said to me,
"Let us go to the house of the Lord!"
(Psalm 122:1)

HYMN: (familiar one chosen from your own list of hymns about the church)

DIALOGUE: (between a member of the early Church and a present day member)

First member: Good morning. I've made a long journey down through time just to visit your church today. Am I in the right place?

Second member: Why of course you are. Doesn't this look like a church? Who are you anyway?

First member: I am a member of the early Christian Church. I didn't recognize your church because it looks so different from the place where we worship. We don't have big buildings like this. Most of the time we meet in homes.

Second member: I've read about the early Church in the Bible and in some other books. Were you ever hunted down and beaten like the stories say the Christians were treated?

First member: Oh yes. Lots of times I have stood guard during a worship service so we would have some warning if the soldiers found where we were gathered. I suppose nothing like that ever happens to you here.

Second member: Well, not to us here in this church or in this town. But today in Christian churches all over the world people are celebrating World Wide Communion Sunday. And some of them will have to meet in secret and run the risk of being arrested, just like you.

First member: Probably there have always been groups who have tried to keep the Christian Way of love from spreading. But I'm glad there have always been people who thought it was worth all the danger and the hard things just to keep on being followers of Jesus, and telling his Way of love to everyone who would listen.

Second member: Maybe I wouldn't be here in this church today if you hadn't thought it was worth taking a beating for! Come on, I'll show you the rest of our church. I see that it's your church, too, after all.

HYMN: Introduce the new hymn you have chosen by telling the story about the writing of it, or something about its author. Then ask the juniors who have

practiced together earlier to read the words of the hymn to the whole group.

PRAYER:

Include thanks to God for the Church, and for people who have braved danger and hardship to make the message of God's love, as revealed through Jesus, known to men all down through history. Ask a special blessing on all churches as they are celebrating all over the world the World Wide Communion.

OFFERTORY SERVICE: Use the suggested response or another of your own choosing if the juniors have not had time to learn the new one.

2. We Worship at Church

ADVANCE PREPARATION

Ask one of the classes or your worship

committee to prepare a brief litany of forgiveness. As a guide, or for use if your group cannot carry out this project, such a prayer is included in the worship service. If you use the printed litany, try to adapt it to any special needs you feel your juniors have. If this form of prayer is unfamiliar to your group, be sure to explain that a litany is simply a prayer made up of a series of phrases, each one followed by a response repeated in unison.

You might ask the juniors to make up their own response if you would like to introduce the project but do not have time to create an entire litany. If you prefer, the response may be sung instead of spoken. Your music group could choose such a response from the refrains of hymns, from the responses section of your hymnal, or they could make up original words and music for themselves.

If it is possible for your minister or one of the leaders of your church to join in your worship today, you could ask him to give the juniors the information about worship that is printed in the worship service as a series of readings by the juniors. Be sure that such a guest speaker understands just how much time has been allowed for such a presentation so the whole service does not become too long.

Ask several of the juniors, some members of a youth choir, or an adult, to be ready to sing as a solo the new hymn you introduced to the group last week.

If you plan to have the juniors participate in the discussion about prayer as printed in the service, print the following phrases on pieces of cardboard or heavy paper in letters large enough to be read by the whole group when held by a junior in front of the group. Print one phrase to a card. 1. Thank you, God. 2. Dear God, help us. 3. Dear God, we love you. 4. We are sorry. 5. Please help other people. Ask five juniors to be ready to hold these cards, tell the kind of prayer they represent, and give one example of each prayer, following the suggestions in the printed service.

THE SERVICE

PRELUDE: (chosen from the list of hymns suggested above for this purpose)

CALL TO WORSHIP: Psalm 122:1 (in unison)

LEADER: (or minister or guest speaker)

People who know and love God have always felt the need to come together to worship him. Long ago they brought their gifts to the first tent church and there they offered up their prayers. Later they marched to the Temple singing their praises as they gathered for worship. In the time of the early Church the people met in homes or in synagogues to worship. During the days of the persecutions Christians risked great danger just to be able to pray with and for each other. And in our own time, we know that all over the world Christians still come together to worship God. Prayer is one of the most important parts of our worship. Some of the juniors (or your guest speaker) are going to help us think about different kinds of prayers that we use both in church and in our homes.

First junior: (holding card 1) Some of our prayers say thank you to God. (Give an example, such as grace at the table.)

Second junior: (holding card 2) Sometimes we ask God to help us. (Give an example, perhaps from the Lord's Prayer.)

Third junior: (holding card 3) We often sing prayers of praise to God. (Give an example such as "Praise God from Whom all blessings flow.")

Fourth junior: (holding card 4) This kind of prayer is the one we pray when we are sorry we have done wrong. (Give an example.)

Fifth junior: (holding card 5) We do not pray only about ourselves. (Give an example.)

HYMN: Introduce a hymn of praise as an example of how we sing prayers.

LITANY OF FORGIVENESS: (Use the litany created by your juniors, or an adaptation of the one printed here. Explain how the response is to be repeated or sung in unison following each phrase.)

Leader: For the wrong we have done to others,

Response: Forgive us, O Lord.

Leader: For the unkind thoughts and words we have said,

Response: Forgive us, O Lord.

Leader (each phrase followed by response): For forgetting your great love and goodness to us.

For our selfishness in wanting our own way even when we know it is not the best way, etc.

For all that we have done that makes us like ourselves less instead of better, etc.

Leader: O Lord, hear our prayer. Guide us and help us to be better. In Jesus' name. Amen.

HYMN: (The new hymn about the church, sung as a solo or by choir members.)

SCRIPTURE: Psalm 105:1-6 or another selection from the Psalms.

SERVICE OF OFFERING: (using the new offertory)

CLOSING PRAYER: The Lord's Prayer (in unison)

3. We Learn at Church

ADVANCE PREPARATION

The service this week suggests three simple dramatizations of situations in which God's Word was taught to his people:

First, a story-teller talking to a group of Hebrew people around a campfire, telling one of the Old Testament stories that was probably handed down by word of mouth long before it was written down.

Second, a group of early Christians listening to the reading of one of Paul's letters which he wrote to their young church.

Third, modern day juniors listening to a reading from the Bible.

You will need to decide how you can best carry out these ideas with your department. You might ask three classes to be responsible for the three ideas or situations, each one choosing a speaker from its own group to do the reading. If you have a worship committee, it might choose three readers and three small groups of juniors. Or you might let the whole group pretend to be the assembled people in each situation, and choose three juniors to do the reading.

Scripture passages are suggested for use, but the service would be much more meaningful if you would substitute stories or passages which your department is studying in the current series of lessons. Some simple costumes or headaddresses would help to make the situations more real, even if these could be provided only for the readers.

THE SERVICE

PRELUDE: (chosen from the list of suggested hymns)



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CALL TO WORSHIP: Psalm 122:1 (in unison)
LEADER:

In the long ago time before there was ever a book called the Bible, many of the stories that we have in our Old Testament were told over and over by storytellers as the Hebrew people gathered around their campfires. Let's pretend that (indicate the small group or your whole department) here is a group of Hebrews sitting around a fire. The old storyteller speaks.

STORYTELLER: (Reads a passage previously chosen from your lesson material, or from this list: Genesis 12:1-5a, 8-12; the story of Joseph from Genesis 37; the story of Joseph in Egypt from Genesis 42 and 43; the story of Moses from Exodus 2.)

LEADER:
In the days when the Christian Church was very young, people gathered in homes to worship. There they listened to the reading of letters written to them by the apostles. Paul wrote many letters, trying to help the people understand better their new religion. Some of his letters are in our New Testament. Let's pretend that (indicate the small group or the whole group) here is a congregation of early Christians listening to a letter that has just come from Paul.

EARLY CHRISTIAN: (Reads the New Testament passage previously chosen or one from this list: I Corinthians 13; Ephesians 4:1-6; Philippians 4:8, 9.)

LEADER: Like the Hebrews long ago and the people in the early Church, we too read and listen to the Word of God. We find his Word in our Bible.

READER: (Reads verses previously chosen from Scripture the juniors are studying in their classes.)

HYMN: (Choose one about the church. Use the new one if the group can sing it.)

SERVICE OF OFFERING

PRAYER: (Giving thanks for the church where we can learn about God's great love as it was taught by Jesus, and where we can learn more about God's Word as it is contained in our Bible.)

CLOSING HYMN AND BENEDICTION

4. We Work Together in Our Church

ADVANCE PREPARATION

Try to find for use today four pictures showing some different kinds of work carried on by the church. These might include illustrations of the church teaching in mission schools, healing the sick, preaching, helping the needy, or providing tools for workers in under-developed areas of the world. Look in your picture file, in Friendship Press books, in your church magazines and publications, and in the literature that comes to your church from its various boards and agencies. The pictures should be large enough to be seen when held or displayed before the whole group of juniors.

Choose four juniors and help each one to prepare a brief report on the picture which he will display to the group. If your church has an interest in some special mission projects, or in individual missionaries, use illustrations from these. Be sure to include pictures that will recall for the juniors any giving projects they

have participated in recently. This would be a good time to dedicate any money gifts your juniors have brought for missions, or for a special community need.

THE SERVICE

PRELUDE: (Chosen as before)

CALL TO WORSHIP: Psalm 122:1 (sung if you have a musical arrangement of this verse)

HYMN: (The new one about the church)

LEADER: (Introduce the four juniors who are to report on pictures by saying something like the following:)

Christians come to their church to worship God. They continue their worship in their personal devotions at home. But Christians must do something about the needs of other people if they are to show

their love for God in more than words. Therefore Christians work together; they bring their gifts of time, money, their skills and abilities so their church can do many kinds of work in many places in the world. Four of the juniors are going to tell us about some of this work.

REPORTS AND PICTURE DISPLAYS: (The four juniors chosen previously will give their reports of the church at work)

SCRIPTURE: I John 3:18 (read by a junior)

SERVICE OF OFFERING:

(Include any special dedication of gifts that you have planned. In the offertory prayer mention the kinds of work illustrated by the pictures displayed earlier, as some of the things made possible through the children's offering when it is added to that of other Christians.)

CLOSING HYMN AND BENEDICTION

Junior High Department

Introduction

Christians feel that it is important to come together to worship. Leaders in the church school are concerned because often, in the church school hours, this important act of faith does not seem to take place. The teachers tell themselves that this is a result of the young people's background and environment, that the attitudes of parents are to blame, that the times are out of joint. But in moments of self-examination they dare to question whether the fault may not lie within themselves, the teachers of junior highs in the church. What can the leaders do to give these boys and girls a sense of the divine Christian imperative to worship God?

Why do Christians worship? The leader in the church school needs to clarify and sharpen his own concept of this "why." There can be no vagueness, no uncertainty, no double thinking for him, as he seeks to guide young people in their understanding of the purpose and the nature of Christian worship. Christian worship is the response of Christians to God in love and praise for what he has done and is doing for them in Jesus Christ their Lord.

They do *not* worship "to develop a 'right' mood," not "to make us feel good," "to get us right with God." God has already found them. He has done for them over and above all they are able to ask of him. He is their shepherd, and they are the people of his pasture and the sheep of his hand. In worship they respond to him as his people, praising him for all his goodness to them, and

by Mary Louise JARDEN
and Virginia CHEESMAN*

THEME FOR OCTOBER:
We Worship Together

giving themselves in obedience and in full discipleship to him.

It is planned in the suggestions below that the superintendent will give a major emphasis to consideration of the meaning and significance of worship itself. The purpose is to enable the young people to participate more fully and with understanding in the conduct of worship in the church school and in other parts of the church's program for junior highs.

In Session 1, "Why Do We Worship?" the superintendent leads the young people in thinking about the answers to some of the "why's" of worship.

In Session 2, "The Parts of Worship," he helps them to understand how hymns, prayers, Scripture, and other parts of worship, carry out this act of Christian worship.

In Session 3, "The Order of Worship," the young people will consider how their own worship is patterned after the historical order of worship of the Christian church, and what is the significance of this traditional pattern in worship.

In Session 4, "We Worship God," the entire time will be spent in worship, with the young people themselves assuming responsibility for its leadership.

In sessions 1, 2, and 3, the order of service given is relatively simple; Session 4 suggests a more formal service, with the young people themselves having a part in its planning and presentation.

Throughout the year the superintendent will find that different arrangements for worship are appropriate at different times. Sometimes he may feel that the young people should devote the entire church school hour to study of

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the lesson. But in whatever way the period for worship is arranged, it is necessary for time and thought and study to be spent in its preparation. Careless or slovenly conduct of worship by youth or adult leaders spells disbelief in the very act of worship.

The worship of the junior high department presents an invaluable opportunity for the junior highs to learn about worship through participating in it as leaders. Time should not be taken from the lesson study period for the needed preparation, but a special worship committee should be appointed, or individual young persons chosen by the superintendent to meet with him at some time during the week. This preparation of the young people by the superintendent can be a learning experience about worship. It will give them a sense of the gravity and the importance of worship, whether their

responsibilities are for reading the Scripture, announcing the hymns, or making a talk.

Pupil leadership takes time, and in a department where the boys and girls have never assumed this responsibility it may be that the superintendent will need to involve them more gradually than is indicated in the sessions as outlined below. The important thing is that from the beginning the young people should have a clear and correct understanding of worship, a deep and abiding conviction that Christians are the people of God, come together to praise and honor him.

Another way to use each suggested "presentation" by the leader for these services might be as a basis for special study by a junior high committee on worship, meeting weekly with the superintendent or with a teacher to prepare to lead the department in worship each Sunday. A book which might be helpful to the superintendent in working with this committee is *The Public Worship of God*, by Henry Sloane Coffin, Westminster Press, 1956. He will also find it helpful to read in the November, 1957 issue of *motive*, a reprint of Joseph Sittler's report to the North American Faith and Order Conference at Oberlin on "The Church's Response in Worship." (Send 30c to P.O. Box 871, Nashville 2, Tenn., for a copy of this special issue of *motive*.)

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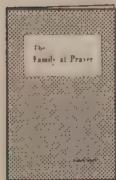
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1. Why Do We Worship?

PRESENTATION BY THE LEADER: "The Real Reason"

We all know that to worship is one of the most important things that people do in the church. We worship in different places and at many times: at church school, at church, on Sunday mornings, on Sunday evenings. We worship in our youth groups in the church or at special meetings in the church throughout the week.

Why do you suppose that Christian people want so much to come together to worship God? (Let the young people give their ideas about this, as "to make us feel better," "to find God," "to get forgiven by God.") Do not comment directly on these answers, but comment as follows:)

These are answers which many people have given, people of many faiths in many times of history. A long time ago the writer of the 100th Psalm in our Bible made this reason *why* we worship very plain. You will remember that he said: "We are the people of his pasture and the sheep of his hand." This says to us that we belong to God, that he cares for and directs us as a shepherd leads his sheep. But if we belong to God, then this also says to us that we do not have to worship him in order to find him, and in order to have his forgiveness and care. He has already found us and he is always ready to forgive us our sins, to care for us and lead us. We do not need to ask him for things because he has already given us all that is needful for us as members of his Kingdom.

But because his people in all times have come to realize his Lordship in all of life, because they know the joy of being forgiven and accepted by him, they turn to him in worship. Worship is our response to his love and care. To wor-

ship is to praise and thank God, to acknowledge his Lordship, to give ourselves in devotion and obedience to him.

Sometimes we find words for this response to God in singing. Sometimes it is in a prayer, spoken by the people, or by the minister for the people, or in the singing of hymns that lift up our hearts in thanksgiving and in penitence or supplication to God. We worship him in the words of the Bible, as God spoke to men in all times and as he is speaking to us. (Let the worship service proceed without further announcement, as follows:)

THE PRELUDE: "The King of Love My Shepherd Is"

THE CALL TO WORSHIP:

"Seek ye the Lord while he may be found. Call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (K.J.V.)

THE HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

THE SCRIPTURE: Repeat together Psalm 100

THE PRAYER:

"O God, in whom is no darkness at all, thine is the glory of the morning, thine the brightness upon our path from the wise and faithful and devout who have gone before us, and thine the fullness of grace and truth which shine in Jesus Christ. Burn away our selfishness and guide us into thy mind for us, that diligent in study, loyal in friendship and thankful for thy gifts, we may know ourselves children of thy mercy. We ask it in the name of Christ our Lord. Amen."

A PRAYER HYMN: "The King of Love My Shepherd Is" (all verses)

BENEDICTION: "May the peace of God which passeth all understanding guard our hearts and thoughts in Christ Jesus. Amen."

POSTLUDE: Play (pianissimo) the music of "The King of Love My Shepherd Is."

2. The Forms of Worship

THE PRELUDE

THE OPENING HYMN: "Our God, Our Help in Ages Past"

THE LEADER'S PRESENTATION: "Worship as Conversation with God"

We have just sung a hymn of praise to God. The author of this hymn has written into it the words and the meaning of the 90th Psalm in our Bibles. (Let the young people turn to their Bibles and look at this psalm.)

Last week we learned that in worship we are responding to God who has spoken and is speaking to us, his children. We might think of worship as a conversation. God speaks to us in love and forgiveness. We answer in adoration and obedience to him. What are some of the "forms" of this conversation? What are some of the ways by which we worship together in our church or Sunday school?

(With the help of the young people list some of the various parts of worship, describing briefly how each dramatizes God speaking, and our answer as his people.)

¹From *Joy in Believing*, by Henry Sloane Coffin, Scribners, 1956, page 35. Used by permission.

(If there are available copies of the order of worship of your church, let these be distributed for the boys and girls to refer to, in noting these various forms of worship. The members of the Worship Committee may assist in this interpretation.)

The Call to Worship: Says that God is present. It expresses our need to worship him.

The Opening Hymn: A hymn of praise telling our thanks and praise of his goodness.

Prayer of Confession: We realize our own shortcomings and unworthiness to belong to God's Kingdom.

Assurance of Pardon: We have assurance that God has forgiven us and accepts us as his children.

The Scripture: In the Bible God tells us the whole gospel of the good news of Jesus Christ. In the Bible he speaks to each of us personally to show us his will for us.

The Sermon: The minister is trying to make clear how God speaks in the Bible to persons and to nations to tell them his will.

The Offering: This is a symbol of our own personal commitment to Christ as we dedicate our lives to his service and seek to follow his will.

The Benediction: God's continuing care and his Lordship go with us in our daily lives.

The Closing Hymn: This is often a prayer hymn, acknowledging the sovereignty of Jesus Christ in our lives.

The Sacraments: The two sacraments of Baptism and the Lord's Supper were established by our Lord as a sign of his continuing presence with his church.

A PRAYER HYMN: "Lead on, O King Eternal"

BENEDICTION AND ASCRIPTION OF PRAISE: Glory be to the Father and to the Son and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

POSTLUDE: Music of the closing hymn (played softly)

3. The Order of Worship

Before the service, have printed on the chalkboard or on large pieces of paper so that all may see, in three parallel columns (1) the order of service used by the early church, as described below, (2) the order of service for your own church as it was given in the church bulletin used last week, (3) a blank space, simply headed "We Worship in Church School." This is where you will write in your own order of service for next week.

INTRODUCTION BY THE LEADER:

Last week when we were talking about the different ways we worship God, we were looking at the order of worship which we use in our church. I wonder if any of you know how long the Christian church has worshipped God in these ways. (The italicized words in the following section may be put in the first column and referred to as you describe the order of worship of the early Christians.)

The Christians of the first century used a very simple order of worship similar to the one you see here. There was usually a *salutation or invitation* to worship by the minister, reading and explanation of the *Scripture* (perhaps a reading from the Prophets in the Old Testament, a part of the Gospels and a

letter of Paul). A *hymn* would be sung and a *prayer* said, with usually some *explanation of the meaning of the Scripture* by the minister. At the end of the service the deacon's "*Depart in peace*" would be given. Very often the *Communion* was received by all present, since in those days when men risked death by meeting for Christian worship, all were usually members of the church.

Throughout the centuries additional forms of worship have been added to this order for worship in the church, but the basic pattern of worship is the same as in the early church. Let's look at this order of worship and the one from the church bulletin that we used last week, to discover what is this basic pattern of Christian worship.

(Help the young people to discover that there is in worship an underlying pattern that has always existed—that worship is "conversation" with God as he speaks to us and we respond to him. As you proceed with your explanation, write under column 3 on the chalkboard as follows:)

God Speaks to Us. In the *Call to Worship* God speaks to us.

The Opening Hymn gives expression to our awareness of what God has done and is doing for us. This is usually a hymn of praise, often the words of a psalm.

We Answer Him. When we read in the Bible of how God speaks to persons, the answer is always the same: "I'm a sinful person. I have been disloyal and disobedient. I am unworthy to be his disciple." This is why there is a prayer of confession at the beginning of the service.

The Word of God. The reading of the Bible and the sermon, which opens up and makes clear to us the meaning of the Bible, are central in our worship as Christians. It is God speaking through the writers of the Bible to each of us: in warning, in assurance of his love, in showing us his will.

Our Response. How can we answer when God speaks? We can only say "I believe," declaring our faith and our allegiance to him.

The Final Word. The final word is spoken by God, the "Go in peace" given to each of us as we go out in the power of his Holy Spirit to do his will. (Since churches differ in their exact order of worship, there may be some rearrangement of these parts of worship.)

In the time that is left, let the young people suggest an order of worship to be used in your church school next week. Write the chosen order of worship on the chalkboard under "We Worship in Church School."

If there is time, conclude with the following brief worship service:

CALL TO WORSHIP: Let us worship God.
SCRIPTURE: Romans 12:1-5; Psalm 46:1-3.

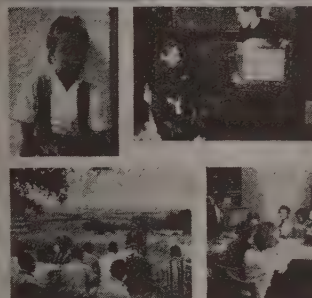
HYMN: "All People That on Earth Do Dwell"

(A worship committee of the young people should be appointed this week to meet with the superintendent for preparation and rehearsal of next week's worship service.)

4. We Worship God

(In preparation for this service copies of the litany and the prayer of confession could be ready for distribution to all. The entire service should be conducted by the young people who have met with the superintendent during the week to prepare it. If the young people

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have prepared their own service, this will be used instead of the one outlined here.)

PRELUDE: "Crown Him with Many Crowns"

CALL TO WORSHIP (by the leader):

O worship the Lord in the beauty of holiness.

Fear before him all the earth.

HYMN OF PRAISE: "O Worship the King"

LEADER: Let us humbly confess our sins to Almighty God.

PRAYER OF CONFESSION:

"Most holy and merciful Father; We acknowledge and confess before thee... our shortcomings and offenses. Thou alone knowest how often we have sinned; In wandering from thy ways; In wasting thy gifts; In forgetting thy love. But thou, O Lord, have mercy upon us, who are ashamed and sorry for all wherein we have displeased thee. Help us to live in thy light and walk in thy ways; according to the commandments of Jesus Christ our Lord. Amen."²

SCRIPTURE READING: Psalm 90

HYMN (all standing): "Praise to the Lord the Almighty"

LITANY OF PRAISE (Psalm 150)

Leader: Praise the Lord!

Group: Praise the Lord in his sanctuary;

Leader: Praise him in his mighty firmament!

Group: Praise him for his mighty deeds;

Leader: Praise him according to his exceeding greatness!

Group: Praise him with trumpet sound; praise him with lute and harp!

Leader: Praise him with timbrel and dance; praise him with strings and pipe!

Group: Praise him with sounding cymbals; praise him with loud clashing cymbals!

Leader: Let everything that breathes praise the Lord!

All: Praise the Lord!

THE MESSAGE:

Let a young person tell in his own words, in a few sentences, what it means for us as Christians to unite in Christian worship.

HYMN (all standing): "Crown Him with Many Crowns"

BENEDICTION (by the leader): "Now unto our God and Father be the glory for ever and ever. Amen."

²From the Book of Common Worship of the Presbyterian Church in the U.S.A., p. 12. Used by permission.

Senior High and Young People's Departments

by Betty Jane and J. Martin BAILEY*

THEME FOR OCTOBER:

The Church

For the Worship Committee

You have been chosen to prepare and lead the worship of your church school or youth fellowship group. This will not be an easy job, for unless you organize your material and prepare yourself well the group may pay little attention. They may even snicker or laugh. If you choose hymns and prayers carefully, and if you read and speak with conviction, the group will respond enthusiastically and reverently.

Your job can be both challenging and fun, however, and the resources that are printed below have been selected to help you do a good job. Before you begin work on your service, here are a few things to keep in mind.

1. *Use a theme.* If your service is to help others worship God, those in the worshiping group must be able to under-

stand clearly your purpose in planning the service for them. You will want to select materials that can be understood quickly and that have meaning for your friends.

A worship service is put together something like a jigsaw puzzle. Each piece is important and the whole must fit together. It is not enough to thumb through the hymnal during the service, or even just before, frantically looking for a hymn with a familiar tune. Everyone will know you have "thrown" your service together.

To help you plan, themes have been listed. The hymns that are listed have appropriate words but you may choose other hymns that fit equally well. Your scripture lesson should relate to your subject. Prayers, poems, and responsive readings should also contribute to your message, rather than just fill up the time, if and when they fit your theme.

2. *Plan the "Order of Worship."* Perhaps you have seen these words on your Sunday church bulletin. Long ago St. Paul recognized the need to do all things "decently and in order."

The order of the various parts of your

service is almost as important as using a theme. It would be monotonous to sing all your hymns first and then for you to read the scripture, a poem, and present a talk, all in a row. There should be a *rhythm* to your service and you will want to let the group respond at various points by singing or joining in a litany or unison prayer. A good rule of thumb is to avoid "stacking" two musical parts or two prayers together.

A worship service is more than a collection of related hymns, prayers, Bible verses, and a meditation. It needs to "go some place," to flow to its goal. Like a story or play, it should have a climax. Usually this comes in the response of the group to the meditation or reading. You should provide an opportunity for each member of the group to make his response, either in the singing of a hymn, with a prayer, or by having the offering at the end. Some groups find a silent prayer after the meditation to be meaningful.

A sample order of worship has been outlined for the first Sunday. You may want to modify it on succeeding weeks as you use the resources printed.

3. *Start with a Worshipful Attitude.* If the leader is sincerely reverent, the group will follow him into the presence of God. It is important, therefore, for you to begin your personal worship a few moments before you call the others to prayer. A moment of silence is all that is necessary.

By arranging for a short, quieting prelude (perhaps the music for a hymn you plan to sing), you can help the group make the transition to worship. Some groups have the custom of silent prayer during the prelude and this helps the members worship reverently.

You will discover that if you plan your service with care, reading each prayer over to yourself and weighing its value to your particular service, studying the words of the hymns, and seeking an appropriate Bible passage, you will get a thrill out of leading others in the worship of God. If you are willing to work at it, you will enjoy it.

A Service for World-Wide Communion Sunday

THEME: *One Great Fellowship*

CALL TO WORSHIP

Leader: Blessed be the name of the Lord from this time forth and for evermore!

Group: From the rising of the sun to its setting the name of the Lord is to be praised!

Leader: The Lord is high above all nations, and his glory above the heavens!

Group: Let the peoples praise thee, O God; let all the peoples praise thee!

PRAYER:

Almighty God, who has made of one blood all nations of men for to dwell on the face of the earth, remind us in this hour that we are but one part of a vast fellowship. Turn our thoughts outward and help us to feel a closer communion with thy whole church. Amen.

HYMN: "The Church's One Foundation"

SCRIPTURE: I Corinthians 12:12-17, 24b-27.

*Mrs. Bailey is part-time field worker for the Board of Christian Education and Publication, Evangelical and Reformed Church. Mr. Bailey is Business Manager for the *Journal*.

PRAYER:

Lord God, in thee we are united.
Before thee there are no great or small,
none inferior—none superior,
But all are members together of thy Holy
Body.
In the least of thy brethren, thou dost
confront us.

Lord, let us be grounded steadfastly in
thy holy fellowship.
Fill our hearts with the strength and joy
of thy love.

May we—pilgrims—find a home with thee.
Take thou from us the pain of division,
the fear in the souls of those who stand
alone.

Unite us in the temple thou art building—
thy Church.
There we shall be thy people forever and
ever. Amen.

KARL BERNHARD RITTER¹

OFFERING: "The Lord has given us much;
yet one thing might we desire: a grate-
ful heart." Amen.

DOXOLOGY

MEDITATION:

THE LORD'S TABLE

Does it seem strange to you that the
festival of Christian unity is celebrated as
World-Wide Communion Sunday?

Of all the sacraments and symbols of
the church none has a history of disunity
more than the Lord's Supper. Some
Christians believe that the bread is turned
into the actual body of Jesus, and the
wine really becomes blood. Others say
that more than in any other form of wor-
ship, Christ is truly present as the com-
munion is served. Still others break the
bread and drink the cup only in memory
of Jesus' death. Christians have argued,
even fought, over their interpretations of
the service.

Some churches serve fermented wine,
others use grape juice. Some churches
pass the elements to worshipers sitting in
the pews; others have people come to the
altar rail and kneel. Some churches use
small individual glasses; others use a
common chalice from which each one
drinks. A few churches serve it on a
special spoon or dip the bread in the
wine. In some churches the wine is re-
stricted to the clergy. There is little
apparent unity in the way communion is
served.

It is interesting, therefore, to compare
Matthew's account of the Last Supper in
the King James version and in the Re-
vised Standard Version. Based on an
ancient error in translation, the King
James Bible quotes Jesus: "Drink ye all
of it." Some churches have interpreted
this to mean that once the wine has been
consecrated every drop must be used.

When the Revised Standard Version
was prepared scholars correctly translated
the words, "Drink of it, all of you."

The Lord's Supper, then, is a call to
unity. Jesus, the host, bids all men wel-
come to his table. Although there may
be differences in the way it is served,
communion unites us with the Christ who
is the Lord of the entire church. In him
we live and move and have our unity.

HYMN: "In Christ There Is No East or
West"

BENEDICTION: Ephesians 3:20-21.

Resources for Other Sundays:

¹By Karl Bernhard Ritter quoted in *When
We Pray* compiled by Wilmina Rowland,
Friendship Press, New York, 1955, p. 8.

SUGGESTED THEMES for October:

The Mission of the Church
The Unity of the Church
The Task of the Church
The Reformation of the Church (Re-
formation Sunday is October 26)

A CALL TO WORSHIP:

"God is our refuge and strength, a very
present help in trouble. Therefore will
we not fear, though the earth be moved,
and though the mountains be carried unto
the midst of the sea. The Lord of Hosts
is with us, the God of Jacob is our
refuge."

HYMNS:

"In Christ There Is No East or West"
"The Church's One Foundation"
"Jesus Shall Reign"
"Blest Be the Tie That Binds"
"At Length There Dawns the Glorious
Day"
"Glorious Things of Thee Are Spoken"
"A Mighty Fortress Is Our God"

A HYMN TO BE SUNG OR READ: (tune:
Austrian Hymn or Hymn to Joy)

LORD, WE THANK THEE

Lord, we thank thee for our brothers,
Keeping faith with us and thee;
Joining heart to heart with others
Making strong our company.
With the cross our only standard,
Let us sing with one great voice,
Glory, glory, thine the Kingdom;
Churches in the Church rejoice.

God be praised for congregations
Coming side by side to thee;
Many tongues of many nations
Sing the greater unity.
Sweet the psalm and sweet the carol
When our song is raised as one;
Glory, glory, thine the power
As in heaven thy will be done.

Hallowed be thy name forever;
Heal our differences of old;
Bless thy Church's new endeavor,
For thy Kingdom make us bold.
One our Christ and one our gospel,
Make us one we now implore,
Glory, glory, thine the glory,
Through the ages evermore.²

SCRIPTURE PASSAGES:

The church universal: Romans 12:1-8;
Ephesians 4:1-7.
Missions: Matthew 9:35-38; 28:16-20.
Reformation Sunday: Jeremiah 31:31-
34; I Corinthians 3:10-15.

PRAYERS:

A LITANY FOR UNITY

*Merciful God, who didst name thy Son
Jesus, that he should save his people from
their sins,*

Forgive and heal our divisions.

*Good Shepherd, who wilt gather all thy
sheep in one fold, so there will be one
flock,*

Unite us in thy truth.

*Spirit of God, who dost bestow diversities
of gifts upon thy people for the edification
of all,*

Maintain our unity in the bond of peace.
*Father, Son, and Holy Spirit, one God
everlasting, forgive and heal our divisions,
unite us in thy truth, maintain our unity
in the bond of peace. Amen.³*

²Roger K. Powell. Used by permission.

³Rowland, Wilmina, ed., *When We Pray*,
Friendship Press, New York, 1955, p. 55.
Used by permission.

A PRAYER FOR THE CHURCH

"O gracious Father, we humbly beseech
thee for thy world-wide Church, that thou
wouldest be pleased to fill it with all truth,
in all peace. Where it is corrupt, purify
it; where it is in error, direct it; where in

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any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and liveth to make intercession for us, Jesus Christ thy Son. Amen."

WILLIAM LAUD

A PRAYER OF DEDICATION

Our Father, who sent Jesus into the world to give us an example, forgive us that we have not followed him more closely. Awaken in us a greater concern for our less fortunate brothers. Remind us that as thou hast blessed us greatly, thou hast also given us greater responsibility for the work of thy kingdom. Amen.

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OFFERTORY SENTENCES:

God so loved the world that he gave. You may give without loving, but it is impossible to love without giving.

Accept, Our Father, the gifts which we, thy children, now offer unto thee. Use them for the building of thy kingdom. Amen.

MEDITATIONS:

THE UNITY OF THE CHURCH

When one travels abroad, he is often asked what his nationality is. Unless he is hopelessly provincial, he would not answer, "I am a Missourian," or "I am a North Dakotan." He would reply, "I am an American." His identity as a member of the whole nation is more important than his specific location within the nation, or the peculiar characteristics of the locality where he lives.

It is equally strange when one is asked what his religious faith is for him to answer, "I am a Presbyterian," or "I am a Methodist." The correct answer would be, "I am a Christian." One often hears someone describing another by saying, "He is of the Baptist faith," or "He was reared in the Lutheran faith." Such statements are basically incorrect. There is no Baptist faith, or Presbyterian faith, or Episcopal faith. There is only the Christian faith. True faith in Christ is exactly the same thing whether the one who has it be a Quaker, a Congregationalist, a Presbyterian, or an Anglo-Catholic. One's relation to Christ is quite above the particular denomination to which he belongs.

DONALD G. MILLER*

THE MISSION OF THE CHURCH

What image does this . . . title call to your mind? "Mission. . ." "Oh, yes," says someone, "foreign missions. The Chinese, you know. But, of course, all the missionaries were driven out of China. . . A shame, isn't it, that missions failed so miserably. . . Well, our church won't have to send any more money over there now. I used to worry about doing that anyway. There are so many uses for it at home, you know."

"Mission. . ." "Why, our church supports one of those," says another. "That little hall down in the slum section. Drunks and bums come for coffee and doughnuts, and they have a religious

*Miller, Donald G., *The Nature and Mission of the Church*, John Knox Press, Richmond, Virginia, 1957, p. 119. Used by permission.

*Ibid., p. 68-69. Used by permission.

service for them. It's nice to get them in off the street that way. Then, too, that little preacher down there—it's good to have places of that sort for people like him to work. He doesn't have much ability. . . ."

"Mission. . ." "I remember when I was just a youngster, there was some sort of mission somewhere away off—Kentucky, maybe it was. I can't remember just where. . . I recall so well my mother taking things over to the church to pack in a big barrel to send off to those folks. It was a lot of work, of course, but it was a good way to get our old things cleared out. . . ."

For most of us, descriptions like these express what the word "mission" means. We think of it as a branch of the church, an adjunct to the church, one activity in which the church is engaged, but something quite other than the church itself. . . .

Mission is not a special function of a part of the church. It is the whole church in action. It is the body of Christ expressing Christ's concern for the whole world. . . . Mission is the function for which the church exists. . . . It is the church's mission to be Christ's action in the world now.

DONALD G. MILLER*

NOTE: The call to worship, prayers, offertory sentences, and benediction used in the sample service may be used or adapted for other Sundays.

Guiding Principles

(Continued from page 7)

there are program suggestions that include trips, stories, dramatic play, crafts, and service projects. When an appropriate unit is being studied in the church school, it is possible that plans can be made for the agency to take a trip that is of value both to the agency group and the church school. Among the stories used with the agency group there can well be some of the Bible stories or modern-day religious stories that are appropriate at a particular season of the year, such as Christmas or Easter. Many creative craft activities of the agency may be related to a particular unit being studied in a church school class. Plans can be made also for agency and church school groups to share in service projects.

One point at which there is sometimes a difference of emphasis between the church school and the agencies is in the giving of awards and badges. Although each group can make a good case for its position concerning this matter, further study, exploration, and research are needed regarding the use of awards as an incentive for, or recognition of, achievement. When there is full cooperation in the development of a coordinated program aimed at achievement of both church and agency goals, the effect of the difference in emphasis is reduced.

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THE CHURCH AND AGENCIES SERVING CHILDREN AND YOUTH

September 1958

This special *Journal* issue describes why children and young people need the Boy Scouts, Girl Scouts, Camp Fire Girls, YMCA and YWCA to complete their experience in Christian living. It also explains how churches can use the leadership training programs of these agencies. Get extra copies for your Christian education staff and interested parents at special quantity rates.

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The adult leader or teacher in the program of the church and in that of the agencies is the key factor in determining the quality of the results to be obtained. This means that whenever an adult is enlisted as a leader or teacher of children or youth, it is essential that specific training be given him by the church and by the agency for the job he is expected to do.

A church, in sponsoring an agency group, should assume responsibility for providing adults for its supervising committee and its group leadership. If there is to be maximum use of the agency program, and integration of it into the larger life of the church, the leaders selected must be mature Christians. They must be able to regard their work as a part of the mission of the redemptive fellowship. Their ultimate aim must be the Christian nurture and guidance of children and youth whose orientation is in the Christian faith. If the agency group is open to persons of other faiths, the leaders have an opportunity to enrich the experience of all the group members through sharing across faith lines.

The agency programs came into being and flourished in response to an important need which churches, schools, and homes were not otherwise meeting. Many churches have not yet learned how to make the most effective use of these programs. It is imperative that, in the interest of the children and youth they serve, church and agency leaders approach the development of a working philosophy and policy in a spirit of mutual respect and trust. National church and agency leaders, and leaders in many communities, have been working together in this way for many years. Though from their experience helpful guidance can be drawn, in the end the leaders in each community must face their own situation together and work out their own basis of cooperation. Out of close cooperation can come the most effective service to the children and youth of the community.

(Continued from page 22)

reaching effectively all of the children and youth of the community, and are setting up programs to reach the unreached and those on the fringes.

4. Work out local adaptations of national and state church and agency policies and programs.

5. Face frankly any problems that exist, and seek a solution to them.

Meetings of national church and agency leaders have been held for many years. These have been very helpful, but the autonomy of local churches and agencies make community consultations necessary, also. Agreement among national or area leaders is seldom effective without agreement in the local situation.

Area meetings can be helpful in stimulating an interest in community planning sessions. In December 1956 there was held a "pilot" conference of national leaders with denominational and agency leaders of the four-county area in and around Chicago. This involved leaders of the Church Federation, Boy Scouts, Camp Fire Girls, Girl Scouts, YMCA and YWCA. The conference was so helpful that in January 1958 another conference was held, initiated by local leaders. Agency and denominational leaders were brought together to consider ways of working cooperatively in the smaller geographic areas of Greater Chicago.

Even before that, from 1948 to 1955, annual conferences were held in various communities of Chicago. At these meetings, representatives of churches and agencies presented their programs and problems, and tried to find answers to questions raised.

Any community may initiate its own meeting for sharing and planning, without waiting for outside leadership. Probably that is the way to get the best results from cooperative planning. If there is a community, ministers' association or council of churches, that organization may well take the initiative and arrange for any outside leadership needed.

Community planning takes time, but let's not wait until another generation of children and youth pass our way before we get started. Let us do everything possible to develop cordial relationships among churches and agencies as we explore new and creative ways of working together.

(Continued from page 13)

world are maintained through the International Committee on Scouting. The international program includes correspondence with pen-pals, exchange of Scout visits, interchange of training experiences for Scout leaders, and giving of literature, visual aids, and other resources for helping Scouting in underdeveloped areas of the world.

Note: See also, "The God and country award," by Harry L. Lesure, in the February 1957 issue of the *International Journal of Religious Education*.

The illustrations show three different models of wardrobe equipment. The 'Portable "DF" Style' is a tall, narrow unit with a triangular base and wheels, featuring a hanging rod and shelves. The 'Stationary "DF" Style' is a similar unit but without wheels, also featuring a hanging rod and shelves. The 'Portable "SF" Style' is a wider unit with a triangular base and wheels, featuring a hanging rod with many hangers and shelves. Each unit has a label indicating its style and portability.

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"DF" Style

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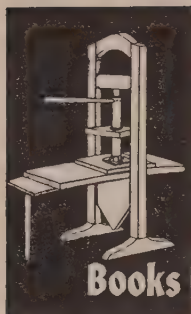
Leading architects and outfitters specify Checker Wardrobe Equipment to save space and hold wraps in an efficient, sanitary and orderly manner. Hats rest on high ribbed, slotted shelves. Spaced hangers keep coats apart, open to light and air, visible and instantly available. SF Style units accommodate 4 or 5 persons per foot. DF style units accommodate 8 or 10. 3'2", 4'2" and 5'2" long "portable" units go wherever needed on large casters. "Stationary" units come on glides and can be anchored to floor. "WM" Style racks mount directly on any wall. All Checker racks are correctly engineered to interlock on left or right and to stand up under a full load. They will not tip over, sag, sway, creak or wobble. Built for lifetime service of strongly welded heavy gauge steel and square tubing and beautifully finished in modern baked on colors. They are vermin-proof and fireproof.

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Books off the Press

The Successful Camp

By Lewis C. Reimann. Ann Arbor, University of Michigan Press, 1958. 233 pp. \$4.75.

A very comprehensive coverage of the many facets of the camping enterprise is packed between the covers of this book. Of necessity, some areas are treated sparsely but there is always enough to whet the appetite for additional research and information.

While this is basically an administrative manual, the section on site selection, purchasing and arrangement of buildings and facilities should prove very helpful to the committee just beginning its work of locating camp property. However, since this book is written primarily for the privately owned or organizational camp rather than church camps, not enough is made of the relationship between program and site selection and development.

Among the most helpful sections are those dealing with insurance advice, budget building and cost of operation, food service, total camp organization, health practices and policies.

Any camp operator could well take a leaf from this book where it deals with leadership recruitment and training, the importance of public relations—especially between parents and the camp staff—and the bases for good camper participation and morale.

Even though some of the material is definitely limited to use in private camp, this book nevertheless contains much for the assistance of anyone interested in good camping.

ED. L. SCHLINGMAN

World Service

A History of the Foreign Work and World Service of the Young Men's Christian Associations of the United States and Canada

By Kenneth Scott Latourette. New York, Association Press, 1958. 489 pp. \$5.00.

The great historian of Christian expansion has produced a comprehensive study of one of the more unusual channels through which the missionary impulse of the West has expressed itself. The World Service movement of the North American YMCA's has differed from the church missions in several important respects: 1) It is a layman's movement without clerical direction; 2) It has entered foreign countries only upon invita-

tion and enlists from the outset indigenous lay leadership for its boards and committees, while training indigenous staff to direct the work; 3) It is inclusive and ecumenical, finding its chief role as both an intra- and inter-faith bridge where Christian character is developed, though not necessarily in the terms of the Christian theological vocabulary.

The John R. Motts, Sherwood Eddys, Syngman Rhee and other World Service secretaries fell short of their goal "to evangelize the world in this generation." But Dr. Latourette records their considerable achievements in rural rehabilitation, hygiene, physical education, student work and many other fields in the thirty-one countries in which World Service is now firmly established.

BRUCE M. COLE

The Child in the Educative Process

By Daniel A. Prescott. New York, McGraw-Hill Book Company, 1957. 502 pp. \$6.50.

Dr. Prescott has spent sixteen years in continuous experimentation with ways of helping public school teachers to understand individual children in their classrooms and to use this understanding in teaching. As part of this experimentation, he has developed a three-year program of in-service training which Part I of the book describes.

He reminds the reader that teaching is impossibly complex and bewildering and requires innumerable decisions. According to Dr. Prescott, "The multitudinous daily decisions made by teachers are the fundamental bases of the educative process in our schools." (page 7) Section I also helps the reader with basic assumptions on which this educative process rests. The reader becomes sensitive to such matters as interpersonal relationships, classroom climate, disciplinary action, self concepts, and the management of emotional tensions.

Teachers require certain knowledge and skills to understand pupils. Part II of the book analyzes these and tells of effective experiences in their use by teachers. Many detailed reports of individual children's conversations and reactions are included in this section, with help on how to analyze these data and their implications for understanding of the individual pupil.

Part III is a concise and thoughtful summary of many of the known facts regarding human development and behavior. The place of religion and the role of the home and church are recognized as important in the child's development and emotional security.

Part IV of the book speaks especially to public school administrators as it tells how various systems have used the in-service training plan outlined previously. The church school administrator will find he can adapt some of these procedures to his use of the methods of leadership development Dr. Prescott has perfected.

The program so carefully outlined in the book is one any church school leader could use with profit even if he were

limited to individual analysis and use of the case studies which it requires. Any thoughtful reader of the book is made increasingly sensitive to the individual nature and needs of every child and the importance of understanding the individual in all teaching and leadership. It is highly recommended to all thoughtful church school leaders who are eager to grow in their awareness of pupil nature and needs, regardless of the age being reached, and in teaching that affects individuals and their religious development.

ALICE L. GODDARD

Conscience on Campus

By Waldo Beach. New York, Association Press, 1958. 110 pp. \$2.50.

Conscience on the campus is as interesting a topic as could be conceived, and too few people have written about it; therefore I opened this book with great anticipation.

Dr. Beach states that the aims of the book "are to analyze the morality of the American campus from the standpoint of the Christian faith and to try to show the relevance of Christian ethics to the day-to-day decisions which have to be made." The book fails, I believe, to do an adequate job of analysis. However, it succeeds in describing the morality of the American campus, and offers stimulating and helpful comment.

The volume is an extension and revision of lectures given at the Pacific Northwest Hazen Conference in June 1955, and it reflects the lecture pattern. Chapter headings are clever, but in many cases they do not help the reader to know what is to be discussed.

The author deals with most of the moral and ethical problems confronted by students, and gives an understanding picture of the conscience of the student community. Whether his intention is to speak to the student reading public, is somewhat difficult to ascertain, but the book which he has produced may be of more interest to those who teach and minister to students than to students themselves.

He concludes that "morality, as much as immorality, is the fruit or result of a certain kind of inner faith. Everything depends upon the object of faith, what is supremely loved and cherished, what is at the secret altar of affection." (p. 118)

My disappointment in the book was because I expected too much, but I recommend it heartily, for the 110 pages of reading matter are interesting, stimulating and enlightening. It has a place in the library of anyone who wishes to understand the campus.

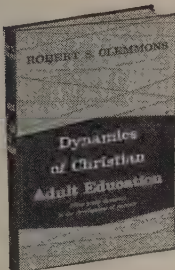
BRYANT DRAKE

Youth Deserves to Know

By G. Curtis Jones. New York, Macmillan, 1958. 134 pp. \$2.95.

Here is a book crammed with information and good advice for modern young people. It deals with college, sex, marriage, military service, drink, and work in a brief, colorful fashion. The approach is both scientific and philosophical. It is full of statistics, entertaining

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stories and quotations presenting the problems as live secular issues rooted in a religious concept of life. Its summary chapter, "About Thinking," offers an outstanding challenge to young people.

This book is written by an active minister, author and community leader. He has coached football. He has five sons of his own. He thus speaks out of a rich experience and a wide reading background shared with his readers at the conclusion of each chapter.

Youth Deserves to Know is excellent for both individual study and as a basis for group discussion.

OLIVER B. GORDON

The book, *Youth Deserves to Know*, comes of noble parentage. Its author is an able parish preacher and youth leader. It grew out of the Jones' family's attempt to prepare one of its members for college. The book was written to provide insights into the areas of concern like college, drinking, and sex which youth on the threshold of maturity encounter.

This book is valuable both for the ambitious task it undertakes and the insights it offers. The author, however, has bitten off more than he can chew. As an introduction to many of these subjects for youth the book is interesting although not always compelling.

As I read the book I had to ask myself, "To whom is he writing now?" The nature of the writing is such that one is never sure whom the author has in mind. Often the book develops the theme of the need for adults to guide youth. Just as often the book seems a guidebook for youth.

My own feeling is that the greatest value of *Youth Deserves to Know* is in opening the eyes of the adult world to the needs of youth. If it succeeds in this it will have performed an important task well.

EDWARD A. POWERS

The Art of Dating

By Evelyn Millis Duvall and Joyce Duvall Mills. New York, Association Press, 1958. 254 pp. \$2.50.

Mrs. Duvall and her daughter have collaborated to give a comprehensive presentation of the art of dating. The amount of detail in this book and the sensible, understanding way in which the authors handle the perplexing problems of this phase of life, are amazing. This is the sort of book with which every "young" teenager can feel quite at home, and to which the parents can continuously refer, to refresh their memories of the problems and predicaments which plague youth.

It is almost impossible to give this book the acclaim which it deserves, for it is really a masterpiece in "manners and morals" for young people. There are gems of poignant advice here and there, such as: "Make mine coke, straight, please," when you're thrown into a situation where everybody else is drinking. Similar gems are found in the chapter on "Expressing Affection," and the section on "Think, before you park."

The book starts with the first date and

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closes with a chapter on getting married, presenting the issues of life in a way that is quite meaningful and relevant to the high school student, whether boy or girl.

Mrs. Duvall and her daughter have given us a "common sense approach" to the art of dating. The fact that they have done very little preaching or moralizing is one of the book's strengths, since the categories of Christian faith and morals have little relevance to the student just entering high school. However, the use of the book is probably limited to a high school age group. The problems of young adults become a little too complicated and the questions a little too profound for this common sense approach, and nothing short of a mature Christian ethic will suffice.

ANDREW J. YOUNG

A Rauschenbusch Reader

Compiled by Benson Y. Landis. New York, Harper & Brothers, 1957. 167 pp. \$3.00.

It is good to have the life and the essence of the writings of one of America's great social prophets brought to our attention in this splendid book by two such distinguished writers as Harry Emerson Fosdick and Benson Y. Landis. A recent awakened interest in the social application of Christianity makes this book one of timely value, as a complete Gospel includes social redemption as well as individual salvation.

This *Reader* deserves a wide reading both by young and old, clergy and laymen. Henry Pitney Van Dusen has described Walter Rauschenbusch as "the greatest single personal influence on the life and thought of the American Church in the last fifty years." Reinhold Niebuhr said of him, he was "the real founder of social Christianity in this country" and "its most brilliant and generally satisfying exponent." Rauschenbusch was more than a reformer; he was a prophet.

Much of what Rauschenbusch sought after has already been accomplished, yet much more is still to be achieved. The best way to demonstrate our appreciation for this *Reader* is by reading and rereading it, and seeking to understand it against the age and conditions of the time in which it was written. We ought to understand the implications of Rauschenbusch's life and message in order that, through an awakened intellect and conscience, we may have a part in the transformation and redemption of men and that we may further help to establish the Kingdom of God on earth.

RAY FREEMAN JENNEY

The introduction to this book written by Dr. Fosdick is a most able analysis and masterful interpretation of Rauschenbusch's life and work. The selections from his writings were made by Dr. Landis, who used discriminating judgment in skillfully culling from Rauschenbusch's many books his most powerful and penetrating statements and ruling principles. Both Dr. Fosdick and Dr. Landis have also helped to make his ideas relevant to the middle part of the twentieth century.



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What's Happening

Workshop Held on Adult Christian Education

NEW YORK, N.Y.—A significant two-week Workshop on the Christian Education of Adults was held at the University of Pittsburgh under the joint auspices of the School of Education of the University and the Department of Adult Work, Division of Christian Education, National Council of Churches, with aid of a grant from Lilly Endowment, Inc.

There were 92 persons in attendance at the Workshop, including a distinguished group of consultants from the fields of psychology, education, psychotherapy, sociology, political science, and theology. Eighteen denominations in the United States and Canada sent 54 delegates, and six state and city councils of churches were represented. In addition, there were 15 graduate students from the Department of Religious Education at the University.

DR. LAWRENCE C. LITTLE, Professor of Education and Director of Courses in Religious Education at the University of Pittsburgh, was Director of the Workshop. Associated with him was the Rev. WILSON CHEEK, director of the Department of Adult Work at the National Council of Churches. Five professors of religious education from seminaries served as consultants in the five work groups into which the conference was divided. PROFESSOR ELLIS NELSON of Union Theological Seminary served as chairman of the report group.

During the first week the members of the Workshop heard a number of lectures from the visiting professors in various academic disciplines, and the work groups took these new insights into account in considering the function and philosophy of adult work in the churches. This was one of the outstanding contributions of the Workshop, as it demonstrated that religious education workers were eager to get current thinking in education and the social sciences and to use this in the improvement of the churches' program with adults.

In the second week the lectures dealt more directly with the program and function of the church. The workgroups formulated basic assumptions and objectives of Christian adult work. The tentative formulation of objectives will be passed on to the Committee on Adult Work for further study. It is expected

that they will be helpful in the eventual official draft of objectives.

Transcripts of the addresses and formulations of philosophy and objectives will be sent all delegates and will be the source for continued study by denominational, council and local groups interested in adult Christian education.



Jean Listebarger

MISS JEAN LISTEBARGER, second-grade public school teacher of Ames, Iowa, spoke to the Committee on Religion and Public Education on the ways in which public school teaching fulfils the motives of Christian vocation. Miss Listebarger was selected by the Office of Education as "Teacher of the Year," and was featured in *McCall's Magazine*. She is a Methodist and is active in her church's program of Christian education.

Committee on Religion and Public Education Meets

NEW YORK, N.Y.—Fifty-five questions on how public schools should deal with religion were brought to a Chicago July 7-9 meeting of the Committee on Religion and Public Education.

Fifty delegates for 25 denominations and 16 state councils of churches divided into small groups which proposed answers to the questions.

These answers will be reviewed during the year in the Committee, which will meet again in 1959. If consensus is found, the answers will then be published for the information of members of the National Council constituency as such problems are discussed in local school districts.

Religious educators with problems related to public schools are invited to inform the Committee of questions which concern them. Address the Committee on Religion and Public Education, National Council of Churches, 257 Fourth Avenue, New York 10, N.Y.

Persons interested in released and dismissed time may wish to know also of the National Council Committee on Weekday Religious Education, with head-

quarters at the same address. From it may be secured information of recommended standards for programs of released time. This Committee also held its annual meeting in June, at Oberlin College.

New National Council Staff Appointees

NEW YORK, N.Y.—The REV. JON L. REGIER, head resident of Howell Neighborhood House, Chicago, has been appointed executive secretary of the Division of Home Missions, National Council of Churches. He will assume his new post on September 1. In this post he will direct the coordination and leadership given by the Division to 40 home mission boards and societies. Mr. Regier has specialized in reclaiming slum communities and in fighting juvenile delinquency.

DR. HAROLD C. LETTS of Teaneck, New Jersey, has taken up his duties as associate executive secretary of the Division of Christian Life and Work, National Council of Churches. He will share with DR. C. ARILD OLSEN oversight of the Division's eight areas of cooperative church work. Dr. Letts is a specialist in industrial relations, marriage and family life, and race relations. He comes to the Council from the post of director of the social action department of the United Lutheran Church in America.

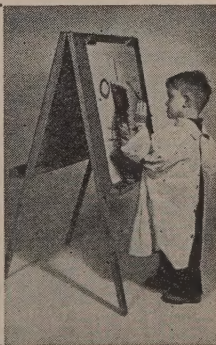
MR. SAMUEL J. PATTERSON, director for the past 18 years of men's work for the Presbyterian Church in the U.S., has been appointed general director of United Church Men. This general department of the National Council of Churches brings together the men's-work agencies of twenty denominations. From 1940-49 Mr. Patterson was director of adult education for his denomination. He has been on the board of managers of United Church Men.

Three new appointments have been made to the executive staff of the Commission on Higher Education, Division of Christian Education. The REV. DOUGLAS WOODROW COOK has been made executive secretary of the Student Volunteer Movement. Mr. Cook graduated from Garrett Biblical Institute in 1949, and has been Director of the Wesley Foundation at Yale University since 1947. The REV. KEITH W. IRWIN, pastor of the Osceola-Dresser charge of the West Wisconsin Conference of the Methodist Church, has been elected executive secretary of the

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Faculty Christian Fellowship. After work as a graduate assistant at Northwestern, and as a lecturer in philosophy at Garrett Biblical Institute, Mr. Irwin served as Assistant Professor of Philosophy and Religion at Hamline University from 1948-1955. From 1951-1955 he also served as Director of Religious Activities. He is now completing his Ph.D. in philosophy at the University of Minnesota. The REV. GRADON E. McCLELLAND, minister of the former Presbyterian Church in the U.S.A., has become executive secretary of the Department of the Ministry. Mr. Graddon has B.D. and M.A. degrees from the San Francisco Theological Seminary. From 1942-1947 he was pastor of Presbyterian churches in Santa Rosa and Los Angeles, California. For the past year he was enrolled in the Program of Advanced Religious Study at Union Theological Seminary.

Dr. Leonard Stidley Dies

OVERLIN, Ohio—The REV. DR. LEONARD A. STIDLEY, dean of the Graduate School of Theology at Oberlin College, died on May 30, 1958 after a brief illness. He was 59 years old.

Dr. Stidley had been dean of the school since 1948 and Professor of Religious Education and Practical Theology since 1944. For the last dozen years he had been chairman of the editorial committee and editor of *Religious Education*, journal of the Religious Education Association. He was a Methodist clergyman, with a B.D. from Union Theological Seminary, a D.D. from Carthage College and a Ph.D. from Columbia University.

Dr. Stidley was very active in the work of the Division of Christian Education, National Council of Churches. He was a member of the Administration Committee of the Commission on General Christian Education, the Committee on Administration and Leadership, the Committee on Weekday Religious Education, the former Special Committee on Christian Education Objectives, and of the Professors and Research Section. He

had planned to take a prominent part in the Workshop on Christian Education of Adults held in Pittsburgh in June.

Forrest Knapp Honored by Massachusetts Council

BOSTON, Mass.—DR. FORREST L. KNAPP, formerly director of leadership education for the International Council of Religious Education, was honored on March 28 upon completion of thirty years of service in ecumenical work. A surprise expression of appreciation, accompanied by the presentation of a cake, was given by Bishop Stokes at a meeting of the Board of Directors.

Dr. Knapp is one of a very small number of clergymen who have served for thirty years in ecumenical work, and is probably the only one who has worked at local, state, national and world levels. Shortly after getting a Ph.D. degree from Yale University in 1927 Dr. Knapp became director of religious education for the Cleveland Federation of Churches. From there he went to the International Council of Religious Education, where he worked for ten years. In 1939 he became general secretary of the World Council of Christian Education, and five years ago came to the Massachusetts Council of Churches as general secretary.

Under his leadership, thirteen major Protestant denominations have joined forces in a study of Christian unity recorded in the publication "Toward Christian Unity." There has been a striking growth in the Council's sphere of leadership under his direction.

Inter-church Council Staff Changes

MR. GERALD C. FAHRENHOLZ began work the middle of August as Director of Weekday Schools and Christian Education with the Greater Minneapolis Council of Churches. Mr. Fahrenholz was formerly executive secretary of the Berkeley-Albany, California Council of Churches.

All offices of the Canadian Council of Churches are now under one roof, since the general administration moved on August 15 from 3 Willcocks St. in Toronto to 2 Spadina Road, Toronto, where the Department of Christian Education has long been located. Both Dr. W. J. GALLAGER, general secretary of the Canadian Council, and the REV. KENNETH S. WILLS, Secretary of the Department of Christian Education, expressed gratification that the offices would now be in the same building.

MISS DONNA PATTERSON has been elected as Secretary for Teen-Age Work in the Department of Christian Education, Canadian Council of Churches. Her time is to be divided equally between the work of the Canadian Girls in Training movement and the Committee on Teen-Age Work. MISS ORRA HENAN is already serving as Secretary for C.G.I.T. MR. J. CAMERON HILL has been appointed Assistant in Boys' Work, on part time. He will work with Mr. Wills, serving as secretary for Sigma C and Tuxis and as secretary of the Committee on the Revision of the Tuxis Programme.

Since Miss RUTH E. EDWARDS is serving on part time as Children's Work, the new appointments bring the staff of the Department of Christian Education to three full-time and two part-time secretaries.

Denominational Staff Changes

MRS. JANE BOWERMAN HARRIS, who has been for some years editor of junior materials for the Board of Christian Education, Presbyterian Church in the U.S.A., resigned May 15. Her work has been taken over by Miss SARA WESCOAT. Miss CAROL ROSE has been added to the staff as Associate Secretary, Department of Children's Curriculum. Miss Rose was formerly a local church director of Christian education.

The Religious Education Department of the United Christian Missionary Society (Disciples of Christ) announces the following transfers: WALTER J. LANTZ, director of youth leadership development and field program, has been named national director of adult work. He succeeds Dr. J. D. MONTGOMERY, who will go to Jamaica for missionary work. Miss RUTH REYNOLDS, Director of Children's Work, resigned to become the wife of Dr. Montgomery. Mr. Lantz will be succeeded in the youth work post by Miss IRIS FERREN, who has been a special youth worker in the department. Miss BONNIE F. BATES of Melbourne, Australia will come to the department as an interim departmental associate following the meeting of the World Convention on Christian Education.

The REV. HAROLD W. EWING, for eight years director of the Youth Department, Methodist Board of Education, has resigned to become pastor of the Union Avenue Methodist Church in Alliance, Ohio.

The REV. HAROLD L. FAIR has been appointed to the staff of the Department of Adult Work, Methodist Board of Education.

The REV. JAMESON JONES, of the staff of the Methodist Department of College and University Religious Life, has been elected editor of the college magazine, *motive*, succeeding Dr. ROGER ORTMAYER who is going to teach at Perkins Theological Seminary, Southern Methodist University, Dallas.

MISS JANICE BENNET, director of Christian education at Central Congregational Church, Worcester, Mass. for the past six years, has been appointed associate superintendent of the Middle Atlantic Conference of Congregational Churches, with offices in East Orange, N.J.

REV. NORMAN A. MCNAIRN, a local church pastor, has been appointed to the editorial staff, adult section, of the Publishing House, United Church of Canada.

Myron Wicke Elected College Dean

NASHVILLE, Tenn.—The REV. MYRON F. WICKE, Director of the Department of Secondary and Higher Education, Division of Educational Institutions, Methodist Church, has been elected dean of the College of Arts and Sciences at Southwestern University, Georgetown, Texas. He will take up his new work September 1.

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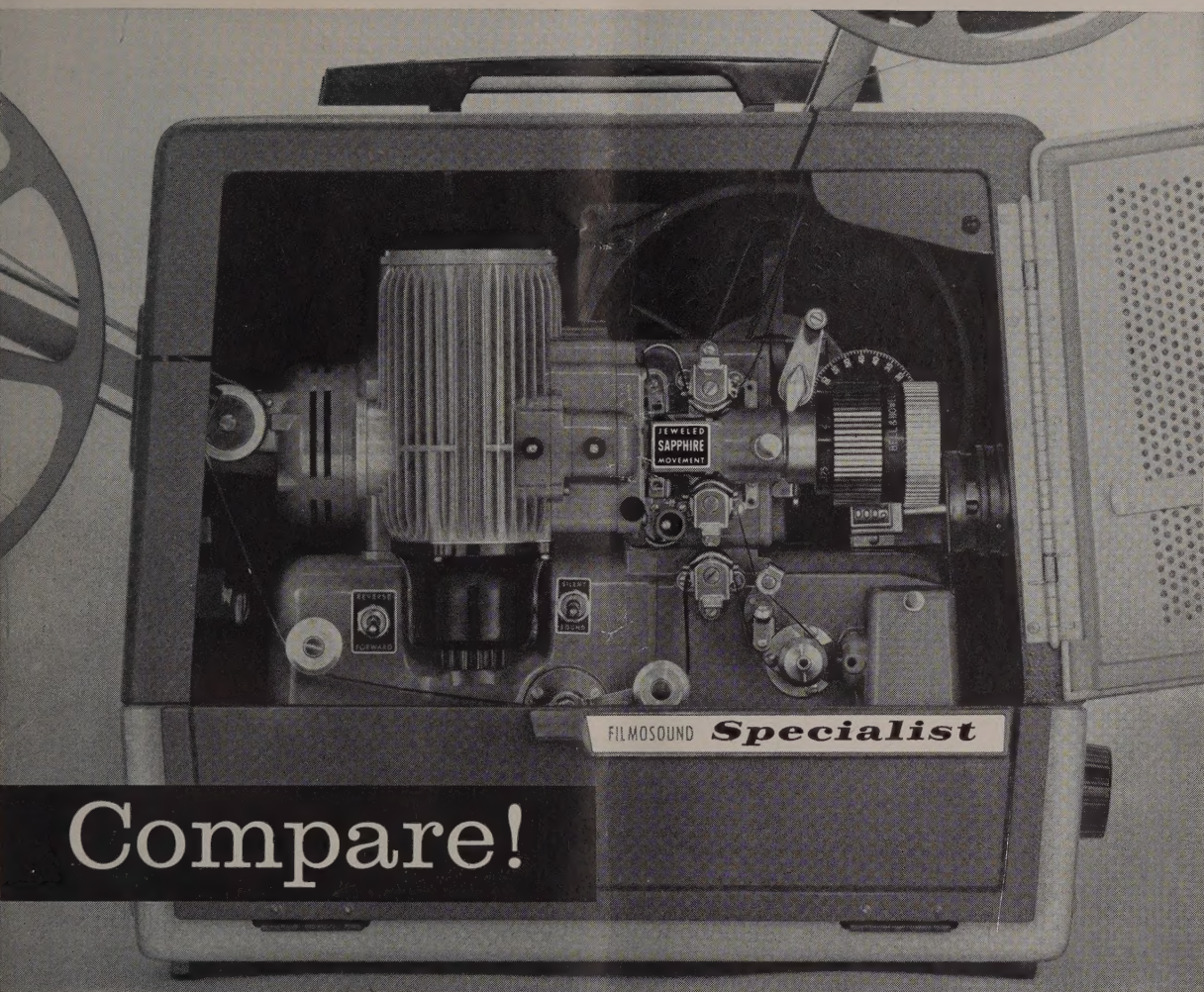
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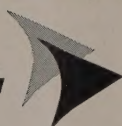
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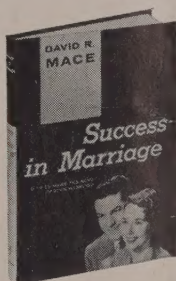
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